

THE
GODLY MER-
CHANT,

O R

The great Gaine.

A Sermon preached at Paules-Crosse.

October 17. 1613.

B Y

William Pemberton, Bachelour of Diuinitie,
and Minister of Gods Word at high
Onger in Essex.

The second Impression.

1 Tim. 4. 7. 8.

Exercise thy selfe vnto godlinesse. For bodily exercise profiteth little: but godlinesse is profitable vnto all things, hauing the promise of the life that now is, and of that which is to come.

AT LONDON,
Printed by *H. L.* for *William Butler*, and are to be
sold at his shop in Saint Dunstons Churchyard
in Fleetstreet. 1616.

THE
GODLY MEER
CHAMBER

The Great Council

A Sermon preached at Pauls Church
On Sunday the 17th of June 1613.

By
William Fowler, Bachelor of Divinity
and Minister of the Word at Pauls Church
On the Sabbath.

Printed by I. I. at the Sign of the
Three Kings in St. Dunstons Church
Lane London 1613.

Printed by W. A. for the Author and are to be
sold at his Shop in Saint Dunstons Church Lane
in London 1613.

TO THE RIGHT
Honourable, and truely

religious Lord, ROBERT, Lord Rich,
Baron of Leeze, &c. my singular good
Lord, and Patron, all happie increase in
the great gaine of Godlinesse,
and godly content-
ment.



*O*ur blessed day of Grace,
(Right honourable Lord)
in this bright sun-shine of
the Gospell in this Land,
as it affoordeth vnto vs
happie opportunitie, so it exacteth of vs
studious endeanour for prudent foresight,
and timely prouision of things most be-
hoouefull for our future vse. And oh that
we would know, euen we, at least, in
this our long and faire Summers day,
the things which belong to our eter-
nall peace!

We fairely beare our selues and others
in hand, that our Couenant vwith God
of life and peace, is firme and sure,
euen everlasting: because the word of
this couenant is still remaining vwith vs,

Luk. 19. 42

Mal. 2. 5.

The Epistle

Iere. 32. 40.

Psal. 103.

17. 18.

2 chr. 15. 2.

Esay 55. 3.

and that God will not turne away from vs to doe vs good: because the Lords goodnes is yet magnified towards vs. And surely the Lord will not be unmindfull of his Couenant with vs, nor unfaithfull in performance of his promise to vs, if we start not backe, and prooue unfaithfull, but keepe couenant and promise vwith the Lord our GOD. The Lord is with vs, while wee are with him: if wee seeke him, he will be found of vs: but if we forsake him, he will forsake vs. Are our hearts then upright toward the Lord? and is the feare of God (euē godlinesse) within our hearts? If this be so, O happie wee, and euer blessed! for then shal our soule liue, and the Lord will make his Couenant euerlasting vwith vs, euē the sure mercies of David.

True indeede (Gods name be praised) Christs true Religion (the Doctrine of Godlinesse) is by wholsome lawes of our most gracious Soueraigne, constant Defender of the true Faith, most firmly established: by a good part of his Maiesties most loyall subiects sincerely embraced:

and

Dedicatorie.

and generally approoued, or formally professed of all; unlesse of those unhappy Romysh Nurseries, who haue more deeply drunke of the golden cup of that Babylonish strumpet, whose soule-killing poison doth secretly spread to more dangerous infection, within the wombe of our complaining Mother; complaining (I say) because her life is in daily hazard by them, and yet she can neither cure & heale them as her heart desireth: nor yet be cured and eased of them, as her safety would require. God grant her mildnesse towards them, create not new dangers against herselfe.

Did the power and practise of Godlinesse in the rest, attend the forme and shew thereof, then had shee not cause of so great complaint, but matter of ioy & good contentment, to see her children grow and prosper in Godlinesse, though this viperous broode lie still crawling and gnawing within her bowels. But, alas! alas! our times are perilous, our estate dangerous: the world is a game: God a loafer. And howsoeuer God hath graciously giuen all things that belong to life and god-

A 3

linesse,

Reu. 17. 4. 5

2 Tim. 3. 1

2 Pet. 1. 3

The Epistle

Num. 11. 6
Pro. 27. 7.

linesse, yet is there but little increase, or embrace of Godliness, either in heart, or life. Many through blindness are foolishly ignorant of it, and cannot be brought to sight of their misery without it. Many through securitie are carelessse of it, and will not be affected with any liking to it. Some through weakenes grow ashamed of it, and are affraide to undergoe any hardship for it. Many through lewdnesse are a shame vnto it, and by their inordinate liuing bemie and deface it. And it is well, if some through profanenesse would not outface and shame it, and by their gracelesse impietie oppose against it. Many by an art of seeming haue painted their faces, but want the truth and substance of beeing in the heart. Many through satietie growe weary of this Manna, and their full stomacks begin to loath this hony combe. And many hauing walked with God on earth, are daily taken hence to liue with Christ in heauen. Now while so many are seduced by the error of the diuell: so many are enthralled by the lusts of the flesh: so many are insnared with the allurements of the

Dedicatorie.

the world: and many of the best are remo-
ued from earth to heauen: where doth the
sound Christian, and true godly man ap-
peare? or if he be seene, as (God be than-
ked hee is) yet his life and courage is not
such, it may be feared, as once it was, or
now ought to be. Oh, what shall become of
Religion in this land, if our first loue to
religion shal languish in vs? or what shall
become of vs in this land, if our Candle-
stick be once remoued from vs? Foun-
taines & riuers of heart-bleeding teares
suffice not to bewaile our sinnes, which
threaten our miserie; nor to preuent our
miserie, deserued by our sinnes. The Lord
in his great mercie grant vs grace to know
the time of our gracious visitation, and to
bethink our selues of the things that belong
to our peace, lest heereafter they be hidden
from our eyes.

Reue. 2. 7. 4

verse 3.

Iere. 9. 1.

Pla. 119. 136.

Luk. 19. 44

Iere. 32. 40

Oh that we could, in time, grow wise in
heart, and rich in grace, and nourish the
feare of God (euen godlinesse) within our
hearts! Then would the Lord surely re-
ioyce ouer vs, to doe vs good, and still
plant vs in this land with his vvhole

The Epistle

Psal. 81. 14

Ioshu. 24.
14. 15.

heart, and with his whole soule. No power nor plot of wicked enemies shall preuaile against vs, if the God of power and wisdom be loued and embraced of vs. The Lord will soone subdue our enemies, and turne his hand against our aduersaries. No want of good or sense of euill shall discontent vs, if this gaine of godlinesse be fully possessed of vs. Wherefore it behooueth all, from the highest to the lowest, to giue eare to that godly exhortation of that religious Ruler Ioshua, Fear the Lord, and serue him in sinceritie, and in truth. Or if the foolish and vnhappie multitude will not embrace such blessed counsell; but it seeme euill to them to serue the Lord: yet must euery wise & couragious Ioshua put on this constant resolution, As for me and my house, we will serue the Lord. What is that seruice of God in that holy resolution of that courageous Captaine, but the exercise of that Godlinesse which ruled in the heart of that religious Ruler? What was the ground of his resolutiō, but godly contentment, whereby he rested well-pleased in his sound Religion,

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Religion, and estate now enioyed in this service of God? And what was the benefit he thence expected, but this great gaine of Godlines, euen fruition of blessednes, in cōmunion with the true God? This is that oyle (the oyle of Grace) vvhich those wise virgins prouided in the vessels of their hearts, and did furnish their Lamps of their profession therewithall. This cheered their hearts with sweet contentment in their tedious expectation of the tarying bridegrome, and readily guided them to the wedding chamber, vvhether they did enioy this great gaine of godlinesse, the ioyfull company of their blessed bridegrome, in eternall societie of felicitie and glory. Our profession is the same with theirs: our practice also should be the like. Let vs therefore hold fast our profession, that outward professiō of our hope, without wauering: but not a seeming semblance without the truth & substance in the heart. It is good that the heart vvhich is naked to G O D, bee established with grace, and that the life also vvhich is open to men, be holy and blameable,

Mat. 25. 4.

Heb. 4. 14.

Heb. 10. 23

Heb. 13. 9

The Epistle

Psal. 45. 7.

Apoc. 3. 17

Pro. 23. 26

blameable, as becommeth Saints. That the glorious excellencie of grace in the heart, beeing adorned with the vestures of golden profession and practise of life, the kings daughter may be a fit spouse for her bridegrome. God cannot approue of the truthlesse shew of godliness in our life, when the heart is not inwardly sound and sincere. Neither can we gaine ought by seeming rich in grace, when we are, indeede, both poore and milerable. But if we shall sincerely endeauour, that God may haue the possession of our gracious hearts, and men the benefite of our religious liues, then shall God haue glorie from vs, we comfort from God, and glory with him.

And all this shall, by Gods grace, be powerfully effected, shall we finde & feele in heart and life, the truth and efficacie of this short sentence, Godliness with contentment, is great gaine. Of which words I spake (as it pleased God to direct and inable me) in that solempne assemblie, whether I was, by authoritie, called to this seruice of God, and his Church; and where

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I endeavoured to become helpfull to my present Auditors, in their spirituall good estate, by labouring to perswade them (under the Title of Godly Merchants) to make sure purchase to themselves of this great gaine of godlinesse: which as it is most comfortably attended of sweete contentment, so it will abundantly enrich the possessor thereof, with all sufficiency of most precious treasures.

What I then deliuered by speech, I am now induced, at the earnest entreatie of sundry religious and wel affected, to commit by writing to the publike view. The ground of their request (as they well assured me) and of my assent thereunto (as the Lord doth witness with mee) is desire and hope of further benefite thereby, through Gods blessing, to redound to Gods people. If God in mercy grant this success unto it, I shall much ioy in fruition of my desire, and end of my labour.

I haue withall, inserted some things, which I had provided to speake, but did purposely omit, for want of time. As for the allegations of some Authors, now in the

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the margin, as I did not iudge it fit, then to trouble the hearers with them; so may the readers at their pleasure passe by them.

Let my earnest request, to the Christian Reader, be this: that he will kindly accept, fauourably interpret, diligently peruse, & religiously vse this little helpe (a poore mite cast into the Treasury of the Church) to the furthering of his purchase of Godlineesse, and nourishing of Contentment within his heart.

And now (Right honourable) I am bold to commend to the vse of the godly Reader, these first fruits of my labours, vnder the Patronage of your Lordships woorthy name; Humbly beseeching your Honour to accept of them, as a small testimonie of that great thankfulness, which, from my heart, I desire to returne, first to God the gracious Author, and then to your Honour, as the ready instrument of a good blessing bestowed vpon me.

It pleased your Hon. long since to conceiue well of me, and to retaine a purpose to do me good, & vpon fit occasion offered, by most kind letters to testifie your pleasure,

yes,

Dedicatorie.

yes, and earnest desire to become my Patrone, and therein the happie meanes of my free and comfortable entrance into my Charge, and Ministerie. For which sweet blessing of God, my soule doth daily blesse God: and it may well be vnto me a good encouragement vnto constant endeavour, in that holie businesse, and weightie imployment, for the glory of God, the edification of his people, the comfort of my owne soule, and the better encouragement of your Honour, in the constant prosecution of your religious and carefull course, of upright discharge, of that great trust, of a faithfull Dore-keeper in the house of God: that, as much as in you lyeth, Gods Church may be provided of a supply of learned and godly Pastors, who by sound doctrine and holie life, may promote the glory of God in the saluation of many soules, while they enrich them with this great gaine of godlinesse, by faithfull dispensation of the treasures of Christ.

The holie companie of these Godlie Merchants, whereof this present Sermon dooth intreat, dooth greatly reioyce to reckon

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reckon your Honour among the chiefe of their Societie. And it dooth hartily praise God, for his goodnesse to you, in your large portion of temporall blessings (as of wisdom, honour, authoritie, and good estate) but especially in Gods rich bountie to you in his spirituall talents (of saving knowledge in the mysterie of godlinesse, faith in Gods promises, zeale for Gods glory, love to Gods Saints, Christian humilitie, and studious indeauour to benefit the Church of God, with other precious graces of Gods sanctifying spirit) those most durable riches, and invaluable treasures of the best returne of Godlinesse.

And this ioy of this happy Company shall be much enlarged, to obserue your wise employment of these goodly gifts of your person and estate, for your more happy growth in your heauenly wealth, for the greater increase of the sweet Contentment of your heart, for the farther adorning of your holy profession, and the advantage of your Lord and Maister, and advancement of his glory, in the propagation of his trueth, vnto still succeeding

time

Dedicatorie.

times and persons. And all this shall bee happily effected, as by constant prosecution of all other your goaly courses, wherein the Lord expecteth your daily progresse: so in maintaining still your deserved Honour of an uncorrupt Patrone, and crowning your good proceedings with constant perseverance: That while too many enrich themselves with the price of blood, your Honour may still remaine in the blessed number of such truly Honoured Patrones, as (through faithfull discharge of that weightie trust) purchase true wealth, & enriching treasures, in furthering the gaine of soules, both their owne and others.

The Lord, for his mercie, adde to this number of uncorrupt Patrones, make a daily supply of godly and learned Pastors, blesse and multiply the companie of sincere professors, (these Godly Merchants) and glorifie his great name, in propagation of his Trueth, and enlarging of his kingdome. The Lord doe good in his good pleasure to this our Zion: The Lord build the vualles of this our Ierusalem.

Peace

Psal. 51. 18.

Psal. 122. 7

The Epistle

Pfal. 122. 7

Pfal. 128. 5

Neh. 13. 14

Peace be within her vualles, and prosperitie within her palaces. Let all that feare the Lord, see the good of our Ierusalem all the daies of their life. And the Lord, *in goodnesse*, remember you heerein, and wipe not out your kindnesse which you haue shewed vnto the House of your God, and for the Offices thereof. *The Lord grant vnto your Honour long and comfortable life; make you thrice happy and honourable, in your person and prosperitie; and giue you a blessed increase in this great gaine of Godlinesse; that you may assuredly finde much prosperity in this life of Grace, and fruition of felicitie in that kingdome of Glorie.*

Your Honors in all

humble dutie in Christ

euert bounden,

William Pemberton.

THE GODLIE Merchant, or the great Gaine.

TIM. 6. 6.

But godlinesse with contentment is great
gaine.

Right Honorable, and be-
loued in the Lord; The
celestiall *Ierusalem* which
is aboue, and the *Mother*
of vs all, is the chiefe *Citie*
of the liuing GOD our heauenly Fa-
ther, vvherein all our elder brethe-
ren and fellow-seruaunts, after faith-
full imployment of their spirituall
talents, hauing giuen vp to GOD a
good account, doe rest from their
labours, and their workes follow
them: for they are entred already in-
to the ioy of their Lord, and enioy
their desired felicitie in fruition of
GOD.

Gala. 4. 26

Mat. 25. 16
17

Ibid. ver. 21
23

B The

Ephe. 2. 19
Gloriosissima
Civitas. Aug.
de Civit. Dei.
 l. 1. c. 11.

Mat. 25. 15
 &c.

The Church of Christ on Earth, is likewise a City of God, yea a great Citie, and a place of great *Trafique* and *Merchandize*: all the Citizens vvhereof, hauing receiued frō the Lord, their nūber of *talents*, are becom *Merchants*, or traders, in one kinde or other, all vnweariable in their painfull indeauour, and all ayming at one common end; their returne and increale in their profit and their gaine. Or if any bee slothfull, hee hopes to purchase ease, and that, in his account, is a sufficient gaine.

Now, as it fareth in other Cities, so it fallēs out in this; that all prooue not wise and faithfull Factors, vsing faire and honest dealing in their trading, and contenting themselves with a good and lawfull advantage: but some are craftie and deceirfull Merchants, who corrupt and adulterate their most precious wares, and all to feede their couetous humour. Such were the false Apostles, mentioned in the former verses: vvho

dic

did ἐτεροδιδασκαλεῖν, teach otherwise the
they should, vvho consenting not to
vvhole some words, euen the words of our
Lord Iesus Christ, and to the doctrine
vvhich is according vnto godlinesse, did
set out Religion vnto Sale, and vsed
false imposture for their priuate ad-
uantage: *Supposing* in opinion, or a-
vowing in practise, that *gaine* vv as god-
linesse; While they measured Chri-
stianitie by earthly commoditie, and
corrupted the truth of God, and a-
bused the precious name of Pietie,
onely to satisie their greedie appe-
tite: as though the myserie of godli-
nesse were a myserie of iniquitie, or a
trade to serue to their lordide and
filthy lucre. And these are one sort
of Merchants who trade in this Ci-
tie; and these haue great doings, and
many partners, who make their faire
profession of pietie a sleight to fur-
ther their earthly gaine: yea, and
pretend Religion the better to de-
ceiue. Of such false Impostors, the
Lord him-selfe complaines: That

Verse 3.4.5

1 Ti. 3. 16
2 Thel. 2. 7

their siluer is turned into drosse, their wine is mingled with water. Ela. 1.22. of such our Apostle had experience, that they did [$\kappa\alpha\tau\alpha\lambda\acute{\upsilon}\epsilon\iota\nu\ \tau\omicron\nu\ \lambda\omicron\gamma\omicron\nu\ \tau\omicron\varsigma\ \theta\epsilon\omicron\varsigma$] corrupt the word of God. 1 Cor. 2.17. & concerning such he forewarnes *Timotheus*, saying, *frō such separate, or withdraw thy selfe.* verse 5.

Math. 13.
45. 46

1 COR. 15. 10
2 COR. 11. 23
25. 26.
Phil. 3. 7. 8.

2 COR. 2. 17

There is another sort of *Merchants* that are wise and faithfull, who hauing found the *precious pearle of religion* and *pietie*, preserue it entire and vncorrupt, without all imposture or mixture of their owne. And such a *Merchant* was holy Saint *Paul*, that *Great* trader both by Sea and Land, who accounted all things *drosse* and *dung* for *Christ Iesus alone*, the onelic pearle of price, and did impart it to others in all fidelitie, (that they might partake with him in this heauenlic wealth) vvhile *as of sinceritie, as of God, in the sight of God, so hee did preach in Christ.*

Hee accounted it great impietie to deale deceitfully, and extreame follie

to aime at earthly commoditie ; and made this his rule of direction in all his trafique, which was an vnmoouable conclusion of his most serious deliberation : That, *Godlinesse vvith contentment is the great gaine.*

The intent of Saint *Paul* that experienced Merchant (that I may follow the allegorie) is to perswade *Timotheus*, a much intrusted Factor, and all others that trade in this kinde: not to follow the guize of such deceitfull dealers, as measured Christianitie by outward gaine (as though *hee were the holier, who is the wealthier*) and made their preaching and practice of the doctrine of pietie, to become a base and sordide trade to compass their earthlie commoditie: but to become partners with him in his approoued course: to embrace the Gospell in all integritie, and to content themselves vvith their least increase in their outward condition, so they were surely possessed of the *rich pearle of pietie*, able of it selfe to cause a

The scope
of the
words.

Verse 7.8.
9.10.

The contents of the words.

well-contenting sufficiencie: and therefore hee backs this *conclusion* with all *force of reason*. That, *godlinesse with contentment is great gaine*.

These vvords then containe in them, a sound *Position* of Saint Paul a true Apostle, opposed to a fond *supposition* of the false Apostles. Their fond supposition, in effect, was this; *Gaine is godlinesse*. Goods are goodnesse. Where there is wealth enough, there is religion enough. For they preached and professed the religion of Christ, onely to purchase the wealth of the world.

But Saint Pauls sound *position*, most acutely opposed to their fond *supposition*, is this; *Godlinesse is gaine*. True goodnesse is the true goods. Where there is religiō enough, there is wealth enough. Yea, *godlinesse is great gaine*. Naked pietie is the wealthy commoditie. True grace is the richest treasure. *Godlinesse with contentment is great gaine*. *Godlinesse is attended with contentment*. True pietie brings true
plenty,

plenty, and of it selfe will cause a well-contenting sufficiencie.

The summarie conclusion of all, is this. It is most false, which the false Apostles did so profanely and impiously suppose: that, *Gain* is godlinesse. But it is most true, which the true Apostle did most fitly and religiously oppose: that, *Godlinesse with contentment is great gain*. And therefore, those are foolish and deceitfull Merchants, of sicke braines, corrupt mindes, profane hearts, that suppose *gain* to be godlinesse; while they publish & professe the religion of Christ, for priuate respect of the pelse of the world; But those are wise and faithfull dealers, of well-staied heads, prudent mindes, vpright hearts, who esteeme godlinesse to be the true *gain*, and as there-with right well enriched, rest well contented with a lesser portion in their outward condition.

And further, those are certaine loosers that account *gain* godnesse,

Mat. 18. 3. 4

Mat. 8. 20
2 Cor. 8. 9

for such craftie Merchants as are so cunning to deceiue others, become so wilie that they beguile themselves, and shall finde themselves but bankrupts, when they make vp their accounts, and are cast into *prison* till they haue paid their debts. In stead of an estate of plenty, which they vainly expected, they shall meet with an estate of misery which they little feared. But those are sure sauers vwho make *godlineſſ* their *gaine*: Who purchase to themselves not so much this *vworldly* wealth, as those *heauenlie* treasures: Who fill not their *houses*, but their *hearts*: not their *coffers*, but their *conſciences*: Who are rich, not so much in *earth*, as in *heauen*: not in *themselves*, but in *G O D*, euen in *Christ Iesus*, in whom are all treasures of *godlineſſ*, euen the fulnesse of the *God-head*. Who became *poore* to make vs *rich*: and by his extreame outward penury, purchased our exceeding inward plentie. Who vvas poore for a time, that wee might be
rich

rich for euer. Who will cast vnto vs heere, after our *godlinesse* begunne, a wel-sufficing competencie, and will replenish vs heereafter, when our *godlinesse* is perfected, with all-sufficient felicitie. So then: *godlinesse* *with contentment* is great *gain*.

Hitherto wee haue beene taking a generall suruey of the coherence, and scope, and summe of this sentence. Now let vs enter into a more speciall view thereof, as it is in it selfe an *heauenly position*, and a *diuine conclusion*, short but pithy, in very few wordes verie greatlie commending the worth and excellencie of *godlinesse*, as the only *pearle of price*, woorthy the *purchase* of the wilest and richest *Merchant*.

In this golden sentence, or heauenly aphorisme, wee may consider a simple or naked assertion, *godlinesse* is *gain*. The parts of this assertion: 1. The subiect (or antecedent) *godlinesse*. 2. The attribute (or consequent) *gain*, are either amplified and
illustra-

illustrated by their ieueral attendant.

1. The attendant of *godlinesse* is *contentment*. ἡ ἐνότης μετὰ ἀνταρκειᾶς, true *pietie* is attended vwith an *amarkie*, or *uvel-contenting sufficiencie*. True *contentment* being (as I conceiue it) a fruit and effect, and (as I may so speake) a daughter of *godlinesse*: borne of her, bred vp by her, and an inseparable attendant of her: and therefore they are by this particle, μετὰ, linked together as with a golden chaine, ἡ ἐνότης μετὰ ἀνταρκειᾶς: *godlinesse* (attended) with *contentment*.

2. The attribute of *godlinesse*, that is, *gaine*, is amplified and enlarged by an attendant *quantity*, *great*. *Godlinesse* with *contentment* is *great gaine*. And this attendant *quantity*, or *greatnesse*, imports a commendation of this *gain*; which, the greater it is, the more commendable. *Godlinesse* is such a *gaine* as is *great*. 1. *Great* in it selfe simply considered: as a rich treasure of great *sufficiencie*. 2. And *great* comparativeuely in respect of other *gaine*. *Godlinesse* attended

attended with contentment, is of all the greatest gain. The true gain, the great gain, the greatest gain of all is: Godliness attended with contentment. Euen true pietie, which bringeth with it good contentment, or, a wel-contenting sufficiency.

The particular branches of my future discourse, (as by that which is spoken, you may discern) for order and number may well be these.

The first concerning godlinesse, the subiect of this gain.

The second concerning contentment, the attendant of godlinesse.

The third concerning gain, the attribute of godlinesse. And heerein char,

1. True godlinesse is true gain.
2. True godlinesse is great gain.
3. True godlinesse is the greatest gain of all.

And of these in order, as God shall enable, and your patience, and time permit.

The matter or subiect of this true, this

Defini. 152.

this great, this greatest gain is, *ἡ εὐσεβεία* godlinesse or pietie. The name imports as much as *true worship*, or *religious adoration*. Which *Nazianzene* (distinguisbing from *θεωμένηα*, which sometimes signifies worship of false gods) describes to bee *προσκύνησις τῇ τριάδι*. The *religious adoration of the blessed Trinitie*.

Act. 10.2.

The thing it selfe, which we vnderstand by the name of Godlinesse, is of very great and large extent. It consisteth of the concurrence of those precious gifts, and louely graces of the sanctifying spirit of GOD: and conteineth the *whole* bodie of those diuine vertues of Christian Religion, expressed sometime by the feare of God, as where it is said of *Cornelius*, that he was *εὐσεβὴς καὶ φοβούμενος τὸν θεόν*, a *deuout or godly man*, and *one who feared GOD*. Where the feare of God, which ere-while notes out one speciall grace, or gracious disposition, may well comprize *all* religious deuotion and due respect of God, both in heart and

and life : and may plainly and briefly be thus described.

Godlinesse is that religious reuerence and awefull respect of God, which ariseth from the true knowledge of God, and sence of his loue, and causeth a studious endeaour to walke with God, in all holy duties, both inward & outward, and that in sinceritie.

This true godlinesse (the character and cognizance of true-beleeuing Christians, which distinguisheth the new and right-borne sonnes of God, from the bastard broode of Satan, and corrupt generation of *Adam*) is for nature and propertie a *religious reuerence*, and *awefull respect of God*, possessing the heart of man with all due regard of the holie presence of God. The *well-spring* or *roote* therof is the feeling and effectuall *knowledge of God*, which is the ground of happiness, the seed of all vertue that groweth in the heart, and the first gift which God imparteth to a people selected to serue him, and to bee admitted

What godlinesse is.

Iere. 24. 7

2^o de 1. Eph.

2. 12.

Ephc. 4. 18

Whence
godlinesse
springeth.

I

Iob 15. 15

Esa. 6. 2.

Psal. 97. 5.
Esay 51. 6.

admitted into league and couenant with him. First, *G O D* giues an heart to know him, that he is the Lord: and then, and not before, he will be their God, and they shall be his people. Without this sacred and sauing knowledge man is not godly, but godless: not in *Couenant* with God, but a stranger from the life of God. Men cannot liue well that doe not be- lieue well: nor be- lieue well, that do not know well.

But from what knowledge of God dooth godlinesse spring? surely from knowledge and acknowledgement. I. Of the glorious maiestie and sublimity of Gods diuine nature, and of his pure holinesse infinitely surpassing the model of the most excellent creatures: in comparison of whose brightnesse, the very sunne is darke: in comparison of whose puritie, the very heauens are polluted: for resplendencie of vvhole glorie, the very Angels couer their faces: before whose dreadful presence the earth melteth, the heauens flie away, the diuels tremble, and all crea-

creatures stand astonished and amazed.

Iam. 2. 19

Godlinesse springeth from the knowledge of Gods all-seeing eye, all-knowing wiledome, all-beholding presence: vvh whereby God pondereth the pathes, obserues the gestures, heareth the vvordes, *searcheth the hearts, trieth the reines*, and pryeth in to the bottome of *Hell and Destruction* it selfe.

II.

Prov. 15. 4
Ieb. 4. 13.

etc. 17. 10.

Pro. 15. 11
Iob 26. 6.

III

Mat. 10. 30

Godlinesse springeth from the knowledge of Gods all-ruling providence, all-commanding power, soueraigne authoritie, and vnlimited Lordshippe. Whereby God can, and will, overawe and order all creatures and actions, conditions and estates: & curbe, and keepe vnder all proude relisters and rebellious opposers; can *bruse* them in peeeces with his *iron rod*, and consume them to nothing with the breath of his nostrilles. Yea command and worke the weale or woe, life or death, felicitie or misery of all manner his creatures.

Psal. 2. 9.

God.

IIII

Rom. 2. 11

Godlinesse springeth from the knowledge and acknowledgement of Gods *exact iustice*, and impartiall equiquitie : vwhereby the Lord , not *accepting persons* , nor taking rewards, doth distribute and diuide to euery one his deserued right in good or euill, rewards or punishments , for obedience or breach of his holy , diuine , and soueraigne reuealed good will and pleasure. And all these considerations doe strongly vrge and powerfully enforce vnto pietie or godlinesse.

V

But that *godlinesse* may indeed be wrought, and growe, and flourish in the heart of a Christian (and that hee may draw neere to God, and not be deterred from God) hee must aboue all finde and feelee the quickning iuice of Gods eternall *loue*, issuing out of the roote of the true Vine, *Christ Iesus*, through conueiance and sweete influence of the *Spirit* of God, which arising into the heart of a true Christian, will both mollifie, heate, and effectually

effectually affect the heart, and most kindly cause therein true godlinesse, & religious respect of God.

And thus this true godlinesse wrought in the heart beeing an *habite* of good things (as *Naxianzene* speakes) dooth take the possession and government of euery part of the soule, dooth there reside and rule, and causeth an *exercise* of godlinesse, and exerts and shewes it selfe in certaine actions and workes called the *exercises* of godlinesse, or religious deuotion, both inward in the heart, and outward in the life, vvhich expresse the nature and power of pietie. Of which kinde are these; Effectuall faith, diligent loue, patient hope, reuerent feare, pure conscience, sound repentance, assured confidence, all holy affections, diuine meditations, godly resolutions, earnest petitions, deuout gestures, vntained profession, religious speech, vnblabelable conversation.

At these actions of pietie doth our holy

ἔξις καλῶν
Ναζιανζ.

πράξειν
καλῶν.

The large
extent of
godlinesse.

1 Tim. 4. 7

1 Tim. 2.

1: 2.

2 Pet. 3. 10

11. 12. &c.

holy Apostle ayme, vwhen hee ad-
uileth *Timotheus* to exercise himselfe
vnto godlinesse. VVhen hee exhorts
that *Prayers and Supplications* be made
for all men: for *Kings*; and for all that
are in authoritie, that wee may leade a
quiet and a peaceable life, in all godlinesse
and honestie.

Lastly, at this dooth the Apostle
Saint Peter leuell, vpon serious me-
ditation of the finall dissolution of
the vworld. Seeing the day of the Lord
shall come as a theefe in the night, in
the which the heauens shall passe away
with a great noise, and the elements
shall melt with feruent heat, the earth also
and the works that are therein shall bee
burnt vp: seeing then that all these things
shal be dissolued, what manner of persons
ought yee to be in all holy conuersation and
godlinesse, or duties of godlinesse; beeing
diligent in exercise of the offices of piety
that yee may be found of him in peace
without spot and blamelesse.

And this I take to be the summe and
substantiall nature of this godlinesse
which

which our holy Apottle commends vnto vs as the great gaine: to vvhich if wee shall adde one seasoning grace, it will abide the touch, and bee approved of God.

This *seasoning grace* is found *sinceritie* of the soule and inner man, freed and purged from dissembling and hollow-hearted *hypocrisie*, so that it may abide the thorough tryall of Gods discerning view. And so much the name *godlinesse* dooth seeme to import, as taken from God: so that, in my apprehension, the *godlinesse* of a Christian is such inward disposition of heart, as consorts with the nature, and will of God: such outward conversation of life, as becomes the presence of GOD. Without this soundnesse, and perfection of the inwards and the heart, our pretended *godlinesse* is little better then *profanenesse*; and our seeming piety, *detestable hypocrisie*. But shall this sound integrity and true candor bee dispersed as bloud through euery veine of the

Sinceritie
a seasoning
grace.

Math. 23.

Luk. 16. 15.

Mark 9.50

whole bodie of true pietie, and as seasoning salt bee sprinkled on euery action and worke thereof: this godlipeſſe ſhall be accepted for true and good: the heart ſhall be ſound, and actions approoued: and then may this precious pearle of pietie be commended of God, and eſteemed of vs as our greateſt gaine, and trueſt treaſure.

This (beloued in the Lord) euery this is the comely feature of godlipeſſe, the ſubiect of our gaine, a thing of great worth and excellency euery way: vvhich yet notwithstanding is ſo ſmallly reſpected, yea ſo greatly cōtemned, as is lamentable to behold of the moſt and greateſt part of this fooliſh world.

Oh that our blind eyes were able to behold it! Oh that our peruerſe hearts were able to eſteeme it! Surely, ſurely: it would command both eye, and hand, and heart, and all, to ſeek it, to embrace it, to yeeld all kinde and louing entertainement vnto it.

I will not now speak but pray; that the GOD of all grace would grant unto you all, this marrow of all grace, true godlinesse & pietie, to guide both heart and life.

Thus much I thought good to pre-
mise concerning *Godlinesse* alone,
which is presupposed as the matter,
and subiect of our gaine; now I pro-
ceede to the attendant of *godlinesse*,
which is *contentment*; for *godlinesse* is
not alone, but attended of *contentment*.
Godlinesse with *Contentment*, is our great
gaine.

The attendant of *Godlinesse* is *Con-
tentment*: A most worthy wayting-
maide of so honourable a Mistresse!
For *Godlinesse* is as it were a Royall
Queene, full of Maiestie and beautie;
drawing admiration, and reverence
into the hearts of all earnest behol-
ders; and *Contentment* as a young
Lady and *Princess*, a pure and spot-
lesse Virgin, of seemely feature, and
well-pleasing demeanore, ever at-
tending *Godlinesse* as her Ladie and
Mistires.

The second
generall
point: of
godly con-
tentment.

Mistresse. Both, for progenie, of the
 bloud Royall, of of-spring diuine,
 drawing their line and linage from
 GOD himselfe. For, as *Godlinesse* is
 from GOD: so is *Contentment* from
godlinesse, borne of her, bred vp by
 her, and of bounden dutie, an insepa-
 rable attendant of her; both are sent
 of GOD, into this vworld together,
 that beeing entertained into the hearts
 of men, they might make both
 heart and life godly, and gainfull
 holie, and happy.

And holy sure and happy is that
 heart, that house, that towne, that city,
 that country, that court, that church,
 that kingdome, where *Godlinesse* and
Contentment doe rule and beare the
 sway. These surely will cause an hea-
 uen on earth, and bring in time from
 earth to beauen.

What the
 word signi-
 feth.

The word [*autarkes*] translated *con-
 tentment*, sounds (as I may so speake)
selfe-sufficiencie: and poynts out such
 an estate and condition, as hath suf-
 ficiencie of it selfe to furnish it selfe
 with

withall; and needes not to seeke for
supply else where, and therefore af-
fords contentment within it selfe: such
properly and absolutely is the estate
of God alone, who alone is *El-sehad-
dai*, the almightie and all-sufficient God.
God all-sufficient in himselfe, of him-
selfe, and for himselfe, and for all his
creatures: of vvhom all creatures
stand in need, but he in need of none,
but resteth euer vvell-contented
within himselfe, as beeing *Iehoua*, the
fountaine infinite and inexhaust of
his vncreated beeing, wel-beeing, life,
wiledome, will, power, felicitie and
glorie, daily delighting and reioy-
cing alwaies within himselfe, Prou.
8. 36. and such is the autarkie of the
Nature diuine abounding in it selfe, not
needing vs.

Gene. 17. 1

Exod. 34. 6

Isa. 44. 6

Now, as godlinesse is from God,
and goodnesse from this first good:
so is sufficiencie and true content-
ment from this all-sufficiencie of God
(*ὁ ἀπολύτως ἰκανὸς ἐν τῷ θεῷ.*) Our sufficiencie
is from God. 2 Cor. 3. 5. From God we
deriue

Content-
ment from
God, as wel
as godlinesse.

deriue our being, our well-being, our abilitie to doe well, to suffer ill: our godlinesse, our goodnesse, and our good contentment in our owne condition, vvhich, with our godlinesse, wee receiue from our G.O.D. VVhich our holy Apostle most elegantly and emphatically expresth, to the magnifying of Gods bountie and our felicity. 2 Cor, 9. 8. *And God is able to make all grace abound towards you, that yea alwaies hauing all sufficiencie, in all things, may abound in euerie good worke.*

By what
meanes.

1 Tim. 4. 8

As God is able, so is he willing, as in grace to bestow godlinesse: so vvith Godlinesse to giue this happy attendant of Contentment, & that 1. While by faithfull promise hee endoweth godliness with so rich a portion, as may well suffice and giue contentment: for godlinesse hath the promises of the life that now is, and of that which is to come.

2. While hee causeth the godly minde recounting with it selfe it owne inward plenty (as being enriched

riched vvith treasures of spirituall
goodnesse) to rest well-pleased, and
well-appyed, vvith what outward
estate or condition can befall him:
which, whatsoeuer it is, is that which
his beauehly Father hath shared out
vnto him, and therefore hee is resolu-
ed to rest content therewith, till it
shall please God to better the same:
hauing by the instruction of godly
wises, learned with Saint Paul, in all
estates to bee content; and if any occa-
sion of discontent befall him, hee re-
tires himselfe into his Counting-
house, and there findeth himselfe
so vvell stored through *Godlinesse*,
that hee sees no place for discontent-
ment.

Where note by the way, that this
godly contentment, whereof we speak,
is no carelesse stupiditie of Stoicall
minded, or rather mindlesse, and
gracelesse humorists, who are no
way affected with any change, but
as they neuer tasted of this godly
sufficiencie: so rest content in their
in-

Phil. 4. 11.

in all
estates
to bee
content

Godly co-
tentment is
no Stoicall
senselesnes.

insensible miserie. But this our contentment is such, as the heart affected with the sweetnesse of Gods house can comfortably recount, and doth daily obserue to issue from true piety: which as it bringeth vwith it, ~~well-contenting~~ *sufficientie*: so it payseth the heart to holy equabilitie, and quieteth the minde in all *Estates*.

When contentment attendeth godliness.

Now, the *states* and *times* wherein Contentment attendeth Godlinesse, are generally two: One in *this life*, the other in the *life to come*: in this, of grace; in that other, of glory. And as this and that life are not two in kinde, but onely one; and how in degree of grace and happinesse: so is godlinesse in selfe; and godly contentment, in these *two* severall times, not two in nature, but onely in degree: either suring & consorting with either condition, both liue and loue; goe and growe together.

When godlinesse begins, then begins contentment, as godlinesse increaseth

to contentment is *enlarged*, and vwhen godlinesse is growne to *full perfection*, then shall the godly heart find *full contentment*. Perfect holinesse shall be attended with perfect happinesse, perfect pietie with perfect felicitie: and all this, through full fruition of God in Christ, who is the well-spring of our godlinesse and goodnesse; and the full-flowing fountaine of our insufficiencie and contentment.

That godlinesse in this life is attended of contentment, it is manifest out of the vword of GOD: especially out of the Gospell, which the Apostle stiles the *Truth*, or *Doctrine according to Godlinesse*, which holy doctrine directeth vnto godlinesse, and vnto godly contentment. Vnto godlinesse, in this tenour: *Seeke yee first the Kingdome of God and his righteousnesse*: purchase pietie, gaine godlinesse. Then, *exercise thy selfe vnto godlinesse*: inure thy selfe vnto the practise of pietie. Vnto contentment in this manner: *Be not carefull for your life, saying,*
what

Contentment attendeth godliness in this life.

Titus 1.1.

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

1 Tim. 6.3

Ibid. v. 32

verse 33.

Heb. 13. 5.

Math. 6. 11

1 Ti. 6. 10

1 Joh. 2. 15

Deut. 17.

16. 17

Exposit. I

What ought
to concept

what shall we eat? what shall we drink? where with shall we be clothed? (where prudent provision is enjoined, distractions care condemned) For your heavenly Father knoweth, that you have need of these things: These things shall be cast vnto you, (being godly) without your vngodly care.) Let your conversation bee without covetousnesse, and be content with those things which you have.

And, when piety prouokes to pray for more, it prescribes godly moderation, without limitation; Give vs this day our daily bread, that is, a reasonable competency of necessary provision; but it condemneith covetousnesse, as the enemy of godlinesse; and permits not the King himselfe to multiply his horses, his silver, or his gold; above due measure of godly moderations; or in any measure arguing his discontent; or want of dependence on God for a competent portion, or needfull protection, by good and godly means.

Yea, beloved in the Lord; this doctrine

doctrine of godlinesse doth informe,
what ought to content, viz. Meat,
drinke, and apparell: if G O D giue
no more. If wee haue food and rayment,
let vs therewith be content. Nature (saith
the Physician) is content with a little:
as, not to thirst, not to starue, and grace
ought to content it selfe with lesse. In
this case, meat and drinke are the riches
of Christians: yea, bread and water with
the Gospell, are good cheere.

More ought not to discontent, if
God giue more: Lesse if God giue not
so much. (Any thing is more, then any
man can challenge. The smallest good
is aboue mans greatest desert. All is of
mercy, nothing of merite.) Whosoever
God measures out vnto vs, that ought
to giue contentment to vs.

And a godly man may well content
himselke in all estates: and if in any,
hee finde himselke not well, it is not
because he might not therein be well:
but because hee doth not in such holic
manner demean himselfe, as god-
linesse would direct, for so our of

1 Tim. 6. 8.

Galen.

μη λιπών.

μη πικρόν.

Cibus et po-

tus sunt di-

uitia Chri-

stianorum.

Heron. Epi.

Why a god-
ly man is
sometime
not content.

que-

question hee should bee vwell. True indeed it is, that contentment, which attendeth godlinesse in this life, is not such a settled composednesse of minde, and quiet tranquillitie of all the affections, as neuer meeteth with any turbulencie of passion, or is neuer interrupted nor assayled of discontentment. For, as godlinesse in this life is not perfected: so is the minde of a godly man not fully contented. But, through inward distemper, and outward occurrence, is sometimes shaken with vnsettlednesse and discontent.

The sea is not so calme in Summer, but is sometimes troubled with some boysterous winde: no nor the stable Mountaine so firme, but may be moued with some fearefull earth-quake. So is it with the minde of a godly man: it is sometimes moued, sometimes tossed with windes and terrours. Yet so well is it ordinarily composed through habitual resolution of dependance on God, and equability of affection in all estates,

estates, that it is neither often disturbed, nor long disquieted: but after some lesser or shorter distemper, it dooth quietly compose and settle it selfe againe, and through the power of *godlinesse* dooth recover it selfe, and enioy againe this sweet *contentment*.

Happy, happy, yea thrice happy is that soule, that is so quietly settled, and so well composed, that it is not much shaken and tossed with *discontent*! and so happy may euey one of our soules become, shall wee seriously consider, *how* vvee may become so happy. VVhich if any desire indeed to knowe, let him lend his eare, yea his heart, a litle, and cast his eye of faith vpon the *doctrine* of *godlinesse*; and hee shall therein behold such strong foundations of true *contentment* layd, as that the gates of hell may well assaile, but shall not preuaile against it.

The foundation of godly *contentment* hath these foure *degrees*. 1. Gods power-

How to come to godly contentment.

4 Grounds of godly contentment.

1. Gods
powerfull
prouidēce.

1 Sam. 2. 6.
7. 8.

Psal. 147.
re. 4. 8.

Math. 6. 16
18.

powerfull prouidence. 2. Gods prudent loue 3. Gods gracious promise. 4. The present portion which God bestoweth vpon a godly man.

The first ground of godly contentment is Gods powerfull prouidence, whereby hee wisely ordereth, and sweetly disposeth all actions and euents, conditions and estates.

The Lord killeth and maketh alieue, hee bringeth downe to the graue, and bringeth up. The Lord maketh poore, and maketh rich: hee bringeth lowe and exalseth. Hee raiseth up the poore out of the dust, and lifteth up the begger from the dunghill, to set them among Princes, and to make them inherite the throne of glory: for the pillars of the earth are the Lords, and he hath sette the world vpon them. The Lord, the Lord, guides and numbers the starres in heauen, hangs the cloudes in the firmament, foddeth the fowles of the ayre, clothes the flowers of the field, takes care for the oxen in the stall, multiplies the fishes in the sea, numbers the sands by the shore,

pre-

preserves the haire on the head: and
the drowning of a swine, the falling of
a sparrow, the perishing of an haire
doth not escape the powerfull provi-
dence of our most gracious God. Yea
and our God (in whom wee mooue,
live, are) is able for bread to give man-
na from heaven; for flesh, to send quails
from the sea; for drinke, to give water
out of the flinty rocke; for shelter, a
cloud; for direction, a pillar of fire;
for want of new apparell, can preserve
the old; for a passage, can divide Jer-
den; and make a drie lane with wavy
walles through the deepe channell of
the red sea. Out of bondage, can give
deliverance; out of sicknesse, health; out
of death, life; out of sinne, goods; and
out of misery, can drawe felicitie. His
hand is not shortened that hee cannot now
helpe: he is now GOD all-sufficient, as
well as ever hee was. And what can-
not our GOD doe for vs? God is able
(saith our holy Apostle) to make all
grace to abound toward you that see, al-
ways, having all-sufficiency in all things,
D may

Mt. 8. 31. 32
& 10. 29. 30

Act. 17. 28

Exod. 16.
14. 15. & 16.
13. & 17. 6
ver. 78. and
13. 21.
Deu. 29. 5

Ios. 3. 15. 16.
Exod. 14.
21. 22

Nom. 11. 23
Elay 50. 2.

1 Cor. 9. 8.

may abound to euery good worke.

Euery word hath it weight: Our
G O D all-sufficient hath all-suffici-
encie; for vs all; alwaies; in all things; to
cause all grace to abound to vs; and
to cause vs to abound to euery good
worke. Oh the powerfull providence of
our gracious God! Oh the vnmove-
able foundation of godly content-
ment? What feare of want or want
can discontent vs; seeing our G O D
hath all-sufficient for vs? our God
hath sufficient wisdom for our in-
struction: sufficient power for our
preservation: sufficient grace for our
infirmities: sufficient plenty to sup-
ply our penurie: sufficient mercy
for all our miseries: sufficient com-
fort for all our maladies: sufficient
honor to wipe away our infamie: suf-
ficient life to overcome our death; and
sufficient glory to perfect our felicity.

Thus is our God able to make all
grace to abound towards vs, that we
alwaies hauing all-sufficiencie in all
things

things, may abound to euery good worke. On this foundation may a godly man beginne to build his house of godly contentment thus:

Dooth any euill or croffe befall mee? It comes not from the haplesse stroke of blinde Fortune, but from the ouer-ruling hand of an all-seeing G O D. Did the spightfull tongue of my enemy defame mee? Or his powerfull hand oppresse and iniurie mee? Or did any other creature bring any euill upon mee? Whatsoeuer was the meanes, or how ill soeuer affected to mee, Gods ouer-ruling providence hath some hand therein. Not indeed himselfe vniustly striking, or instilling malice into the striker, or exciting him to sinne, or excusing him in sinne: yet guiding the blow, and directing it to mee, as an actor in, not an idle spectator of the action: yet no author or approouer, but iudge, and reuenger of the euill, or action; *Threatning & punishing the instrument of the euill, and correcting*

vse.

The meditation of Gods powerful providence.

Jer. 25.

12, 14.

euill in mee, by the good euent of this euill accident, intended for euill, by euill man, against mee: but turned to good, by Gods goodnesse vnto mee. Well; whatsoeuer it is: God will appointed it. Gods prouidence ordereth it. his power ouer-ruleth it. his hand limiteth it: and, when he see fitte, hee can as easily remooue it, as permit it, and turne this great euill to my greater good; and therefore I will be content.

2. Gods
prudent
loue.

The second ground of godly contentment is Gods prudent loue. Gods powerfull prouidence, able to vvorke our wel-fare, is seconded with his prudent loue, which makes him willing. Such is Gods loue vnto a godly man, that hee cannot but wish well to him, and doe well for him.

Mat. 26. 32

Your heavenly Father (saith our blessed Sauiour, our elder Brother) knoweth that you haue neede of these things. God is your Father, if you be godly: yea, your heavenly Father; and he beares vnto you the affection of a Father.

Father: and cannot but *love* you, as
 beeing your *Father*: and that prudent-
 ly, as your *heauenly* Father.

And if you beeing euill, knowe how to
 giue good things vnto your children, how
 much more shall your Father which is in
 heauen, giue good things to you that aske
 him? GOD your Father is heauenlie
 wise, and knowes better then you, what
 is best for you. The God of heauen
 is your good and louing Father, and
 wil not, for his love, suffer you to want
 what might doe you good. And there-
 fore, not to rest content with that
 which your Father giues you, were
 either to make your selfe *vviser* then
 hee, as if you knew better then hee,
 what is best for you: or more *louing*
 to your salues, then your heauenly Fa-
 ther is to you, in wishing more good
 to befall you, then your heauenly Fa-
 ther is, in *love*, vwillig to bestow vpon
 you.

Math. 7. 11

If you doubt of God your Fathers
indence, it is because you are not *wise*: if
 of his *love* to you, it is because you *love*

Math. 6. 30.

Vse.

The meditation of
Gods prudent loue.3 Gods
gracious
promise.

not him. For God is not *imprudent* in any of all his actions, nor wanting in *loue* to any of all his creatures: nor in any degree of *loue*, to those that loue him well. And if G.O.D. se *cloathe* the *grasse* of the field, shall he not much more *cloathe* you? Oh yee of little faith to your Father, if you belieue not this word and promise of your Father! Oh yee of little *loue* to your Father, if you bee not so vwell perswaded of your Father, that hee *loues* you vwell!

And this is the *second* foundation of godly contentment: vwherevpon a godly man, nor doubting of the *prudent* loue of God his heauenly Father vnto him, must needs in prudence content himselfe with that portion which God his Father hath carued out vnto him.

The third foundation of godly contentment, (wherein Gods prudent loue most brightly shineth) is Gods *gracious promise* passed to a godly man. And what is this gracious promise?

Hee

thee haue said, I will not leave thee
nor forsake thee, therefore let your con-
uersation bee without (vngodly) con-
fession, and bee content to wish such
things as yee haue not.

Question. But what if I be not,
obedient, shall I then be content?

Answer. Feare not want, but feare
the Lord: for there is no want to them
that feare him.

Object. Yes: Some that feare the
Lord doe sometimes want (as **Elijah**,
Lazarus, **Paul**, and many godly Chris-
tians.)

Sol. The young Lions do lack to suffer
hunger: but they that seeke the Lord, shall
want nothing that is good. Euerie thing,
moderate selfe is not good for thee. If good
for thee, it shall not be wanting unto
thee. Surely the Lord will not faile his
people. Thy God will supply all thy need-
fulness. Thou shalt sometimes want in-
deed (as those godly ones did) because
it is good for thee sometimes to want. But
thou shalt want nothing that is good
for thee to haue, unless thou be wanting

Iosua 1.5
Ier. 32.27

PL. 34.9

1 Kings. 17
Luke 16.
2 cor. 12.8.
Ier. 10.
Pla. 34. 10.
and 84. 11.

PL. 84. 14.
Phil. 4. 19

Ps. 34. 71.
Lam. 3. 37

Iosu. 1. 5.
Heb. 13. 5.
Esay 43. 2.

Lamen. 3.
31. 32.
1 Cor. 12. 9.
1 Cor. 10.
13.

Use.

The meditation of
Gods gra-
tious pro-
mise.

to thy selfe. And therefore thou shalt
not sometimes want afflictions: be-
cause it is not good for thee, some-
times, to want them, but good to have
them. And vvhon they are vpon
thee, thou shalt not want due com-
fort in them, for G O D hath said:
I will not leave thee nor forsake thee.
I will be with thee in the fire and in the
water. The Lord will not forsake
for ever: but though he cause griefe, yet
will hee haue compassion, according to
the multitude of his mercies. His grace
is sufficient for thee. Hee will lay no
more vpon thee, then he will make thee
able to beare.

On this foundation may a godly
man thus frame his sanctuarie of
godlie contentment. God will lay no
more vpon mee, then hee will make
mee able to beare &c. Either my
crosse shall be moderated, or my a-
bilitie to beare increased. Either my
burden shall be made lighter, or my
faith stronger. As God doth presse
me downe with one hand, so will hee
raile

raile mee vp with the other. God can draw me to himselfe, with the cords of loue, vnder the rodde of men. And if my crosses shall proue great, Gods loue therein shall prooue as great. In greatest crosses God vsesh to wrappe vp the greatest mercies; and turnes the deadly poyson of afflictions, into whole some and soueraigne medicines. That which in my apprehension may seeme the greatest euill, Gods gracious dispensation shall turne to greatest good.

All things shall worke together for the good of the godly (that loue G O D): greatest euills to greatest good. The heaviest crosse shall finde the happiest issue. Death it selfe shall proue a rich reuenue, bringing the happy returne of an eternall life.

Oh how sweet a song of triumph may a godly man sing, in the greatest threats or assaults of his most dreadful foe!

Whence my enemies intend mee greatest danger, thence shall I purchase

Rom.8.28

1 COR. 10. 13

Philip. 7. 21

A godly mans loog of triumph.

Rom. 2. 37

Vnto euery man.

Uev.

Vee more
hen con-
quer.

2 Tim. 4. 8

Aa. 14. 22

2. 2. 2. 2. 2.

4 A godly
mans pre-
sent portion

2. 2. 2. 2. 2.

1. 2. 2. 2. 2.

Vnto A
godly man
is given to

chale greatest honour. My enemies
may beate at mee, but cannot hurt me:
they maye, but cannot conquer mee.
My enemies may take away my life,
but not my hope. My head, but not
my crowne. Whether I be wound-
ed or slaine; I shall not lose the vi-
ctory. If I die in the battaile, I shall
triumph after the fight; and if I fight
till death, I shall receiue a crowne of
life. I may goe (and if God see fit)
I must goe, yea, I shall goe, by the
crosse, to a crowne: and through cru-
ell martyrdomes, vnto a glorious King-
dome. What yet is wanting to a godly
man, to make vp his bulwarke of
godly contentment? Vnto what is the
consideration of his portion? Which
yet is not wanting vnto him: be-
cause God hath in part already be-
stowed it on him. And what is this
portion? Surely so much as may well
vphold and support his soule with
godly contentment. He is already
possessed of some part of godlinesse it
selfe,

selfe, which of it selfe is a goodly portion: as being a rich treasure of all precious pearles of grace and goodnesse. Yea; Thou art my portion O Lord (saith holy David.) The Lord is the portion of mine inheritance, and of my cuppe: thou maintainest my lot. The lines are fallen unto mee: in pleasant places; I have a goodly heritage. My flesh and my heart faileth: but God is the strength of my hart, and my portion for ever.

The Lord is my portion, saith the soule of mournefull Ieremie, in his dolefull lamentations. The Lord of hostes is the portion of Iacob: and Israel is the rodde of his inheritance. If the Lord himselfe bee our portion and his inheritance: why should not Aaran content himselfe, though hee haue no other inheritance among the people? And if the Lord be the portion of Iacob, of Israel, of every godly man, who is of the Israel of God, vvhy should hee not rest well contented, although hee want an inheritance in the things of this world? Oh happy man, that in that his

psal. 119. 5.
psal. 16. 5. 6

psal. 73. 26

Lam. 3. 24

Iere. 10. 16
& 51. 19.

Num. 18. 10

Gala. 6. 16

his vwant enioyeth more, then the world can either performe or promise!

Vse.

The meditation of a godly mans portion.

The serious view of this goodlie *portion*, of a godly man, may affoord vnto him this holy meditation. God himselfe is my *portion*, if I bee godly; and God all-sufficient in himselfe is all-sufficient vnto mee.

Psal. 100. 3.
Hosea 2. 20.
Ioh. 3. 16.

Eph. 1. 11

Gala. 4. 6.

*Quod homo
est, esse Chri-
stum voluit,
ut et homo
posset esse,
quod Chri-
stum est. Cyp.
de idol. va-
nitate.*

God gaue mee to my selfe: God gaue himselfe to mee. God the Father gaue his Sonne to me: God the Sonne gaue himselfe to mee: God the Holie ghost gaue his seale, to assure this gift vnto me; and shall I not be content? God the Father hath sent the spirit of his Sonne into my heart, to make me call God my Father, and Christ my Redeemer: and shall I not be content? That which I was, Christ would bee, that I might bee that vvhich Christ is; The Sonne of God by grace (as bee by nature) and fellow heire with him, of all things in glory; and shall I not be content?

What shall I say more? God the Sonne

Sonne receiued all things from the Father for mee: that in him, and thorough him, and with him, I might receiue *all things* from the Father. And why should I not cōrent my selfe with him; without whom all things are as nothing: and with whom nothing can be in stead of all things? Surely, the man that is indeed godly, is infinitely aboue all measure wealthy, and therefore *I will be content.*

1 Cor. 3. 21,
22.

Tell mee now (beloued in the Lord) can that true *godly soule* shrink downe through *discontentment*, that is so strongly propt with these so many pillars? or can it euer languish, and wax faint, while it doth seriously recount and call to minde, Gods powerfull *providence* disposing all things for him: Gods prudent *loue* intending all good vnto him: Gods gracious *promise*, assuring him of his loue: and his plentifull *portion*, as a pawne of Gods gracious promise?

While he hath receiued godlinesse, as a treasure of goodnesse, and holinesse

Mat. 7. 25.

1 Pet. 1. 6.
& verse 5.The vse of
the foure
grounds of
content-
ment.

ness as a pledge of his happinesse, and some measure of grace as a fore-runner of vnmeasurable glory? The *raine* of affliction may fall indeede: *floods* of persecution may come, the *windes* of temptations may *blowe*, and *beate* upon the house of a godlie mans contentment: and shake and batter it, but it shall not fall: for it is builded on the foundations of God; euen vpon the rock Christ Iesus, and *cheefe corner stone*, vpon whom all godly men as *living stones* are built, and whereupon also they build and found their impregnable fortresse of *godlie contentment*.

On these grounds and foundations doth a godly man, when hee is himselfe, build a sanctuary to his soule of godly contentment: wherein he doth *shelter*, and solace himselfe, in all the changes of this present mortality, in this manner;

If God, in goodnesse, giue abundantly, hee is ioyfull, and receiues it thankfully: if a competencie, hee is cheere-

cheerefull, and enioyes it comfortably: if but a little, hee is contented, and accepts it willingly: if not any thing at all, yet he is patient, and waiteth hopefully. For he wisely considereth; that God giues abundantly, that man might be an instrument of Gods benediction. God giues moderately, that hee might not bee cumbered with superfluitie. God giues sparingly, that he might aske both these, and better things, more earnestly.

Yea, GOD sometimes with-holds these outward things, and sendeth crosses in stead of them: for triall of some grace, exercise of some vertue, prevention of some danger, cure of some disease. To vveane him from the world: to direct him toward heaven: to draw him to himselfe: or some way, or other, for Gods glory, others example, and his owne true good. Hee knowes that Gods providence disposeth of all: Gods loue to him is firme in all: Gods promise is passed, that all shall come to his good:

Rom. 8. 28.

good : and his present *portion* is not
 onely good, but a pawne of a grea-
 ter. If more were now behoouefull,
 hee should not want it : and seeing
 more is not giuen, hee fees no
 want without it, but finds a supply in
 his storehouse of godlineffe, which is
 cuer attended of well-pleasing *Con-*
tentment.

What now is there in all the world,
 that can threaten, and cause discon-
 tentment vnto a godly man? Surely
 many things threaten it : as namelie
 these foure.

4 Causes of
 discontent-
 ment.

First, conscience and remembrance
 of *euill committed*. Secondly, strength
 and violence of *temptation* enforced.
 Thirdly, sense, or feare of *euill suffe-*
red. Fourthly, want and defect of good
 desired.

And these indeed, are of great force
 to worke or threaten discontentment.
 For where guilt of sin is not removed:
 where assaults & temptations are not
 repelled : where the bitterness of
 crosses is not sweetned : and where
 desire

desire of good is not competently supplied, peace & contentment cannot lodge in the heart of any mortall man.

Heere is a large field opened, but I may not walke therein at length. In one word therefore, God be thanked,

1. Christ hath suffered, & the guilt of sinne is remooued: 2. Christ hath conquered, and temptation shall be vanquished. 3. The Comforter is sent, and crosses are sweetned. 4. Heauen is prepared, and all *rewards* shall be supplied vnto a godly man: and therefore a godly man may well content himselfe to liue by faith for the time of this life, and to comfort himselfe by assured expectation of ioyfull fruition of all desired good, and safe exemption from all suspected euill. More largely thus.

Conscience and remembrance of sinne committed, is of great force to disease the minde, and to distemper the heart with discontentment. For, howsoeuer sinne proffer delight, and

These causes remooued.

Of these more largely.

1. Cause of discontentment.

E

pro-

promise contentment, in the beginning yet it worketh woe, and breedeth sorrow in the ending. And neuer can true contentment lodge in the heart within, as long as the guilt of sinne is not remooued out. Sinne causeth God to bee discontent with man, man with himselfe. While God, and his conscience doe warre against him, what can worke contentment in him?

1. Cause remooued.

But God be thanked, Christ hath suffered, and Gods iustice is satisfied, sinne remitted, God reconciled vnto a godlie man. By his faith in Christ, his person is iustified, conscience pacified, affections quieted, discontentment remooued, and his heart is refreshed with new delight, in the renouation of his couenant of peace betweene his late offended, but now well-pleased Father, and his late disquieted, but now appeased conscience, which formerly was an accuser, and caused bitter sorrowing: but now is become an excuser, and causeth

seth sweet reioycing.

As *sinnes* committed caused discontentment: so importunate assaults of *new temptations* worke much disturbance; and neuer cease to vex and disquiet, till they bee either vterly vanquished, or strongly repelled. The soule is not contented, vntill it be settled; neuer settled, while it is importunately molested: and as this molestation cannot be auoided: so danger of falling, cannot by nature, be preuented.

But heerein a Christian hath such a priuiledge, as can exempt him from the *greatest* danger of that euill which Satan enforceth, and nature furthereth. For the doctrine of godlinesse, doth sufficiently informe him, and the power of godlinesse, dooth in some measure inable him, to compose disordered passion within, and to resist disturbing assaults withour.

The religious exercise of *mortification*, dooth expell the venome of viperous corruptions, and the skilfull

2. Cause of discontentment.

2. Cause removed.

Ephc. 6.

*Graviter
tentatus, mi-
nime supera-
tus. An. de
Cin. Des. lib.
1. cap. 10.*

3. Cause of
discontent-
ment.

vse of the shield of *faith*, dooth repell the poysoned darts of temptations. Or if they presse so fore vpon him that he cannot ouer-master them, yet dooth hee so quell and weaken them, that they cannot conquer him. Hee knowes that if hee fight manfully, hee shall winne the field; and though hee be pricked and wounded, yet hee shall not be *killed*. He findes his heart religiously disposed to please the Lord, and absolutely resolved, to auoide, to his power, the offence of God, and cries for help when he feesles the danger, and so rides at anchor in most boisterous stormes, feesles ground of comfort in greatest depths, and holds vnsurprised, in most violent assaults, his most impregnable fortress of godly *Contentment*.

Crosses doe naturally disquiet the minde: vvhich, when it is crossed, groweth discontented. Now the life of a Christian lies exposed to afflictions, and crosse followes crosse, as waue after waue. The latter of

ten-

sometimes ouer-takes the former, and sometimes many doe meet together (as disease of body, losse of goods, defamation in name, disappointment of hopes, or other sadde accidents) which preising sore on euery side, drive oft to great exigence, and dangerous extremities.

And these make a naturall man weary of his part, yea of his life, and so distract him, that hee is scarce himselfe; but sometimes breakes out into greeuous complaints, and opens his mouth against the God of heauen; or, in miserable silence, makes his owne hands the Chirurgeons, by desperate crueltie to seeke for hopelesse remedie: or, if he suffer himselfe to liue, hee liues disquieted, and so his mind is discontented. And a man truly godlie, through violence of the assault, and weakeness of grace, may bee drawen very farre this way; and no humane skill can inuent a remedie, to cure such byting and vexing maladies.

3. Cause re-
mooued.

Ioh. 14. 36

But *godlinesse* in this point of greatest extremitie is of soueraigne force and experienced vertue, both to preuent vnnecessary crosses, which godlesse men drawe downe vpon themselves; and to mitigate and allay the force of such, as men vse to aggravate against themselves; and safely to bring through such bottomlesse depthes, as vvherein the vngodly are viterly overwhelmed. And when imaginary crosses, to a godlesse man, seem heauie and vnsupportable: the truest pressures, to a godly man, grow easie and comfortable; through the worke and operation of the *spirit of comfort*.

Hence, for the most part, it comes to passe; that, after some conflicts and first assaults, a godly, wise, and courageous Christian, doth take to himselfe such heart of grace, (while the *spirit* of grace doth possesse the heart) that hee declines the dint of the most deadlie blowes. Godlinesse doth instruct, both certainly to expect them, vvise-ly to fore-

foresee them, timely to provide for them, resolutely to undertake them, patiently to bear them, constantly to pass through them, and prudently to make advantage of them. And not only to be dishonest in them, but thankful for them; as true tokens of Gods fatherly love, needfull promoters of sanctification, and preceptuall wins of fained good: of a crown of glory, after a penny-weight of the cross, and eternally of joy, after momentary sufferings.

All this is that which enlarged the hearts of the faithfull to joy and exultation in the furnace of fire, in the denne of Lyons, in the stocks, at the stake in torments, in death: and this is the quiet fruit of righteousness to all that are exercised thereby. So that hee hath but small experience of the power of godliness, who hath not learned some measure of contentment in present miseries, on assured expectation of future deliverance, and infallible hope of a better resurrection.

Lastly

In Dan. 3.
- 102.
- 102.
- 102.

2 Cor. 4. 17.

Dan. 3.
Dan. 6.
A. 16.
Heb. 12. 11

Psal. 34. 19
Heb. 11. 35

4. Cause of
discontent-
ment.

Pro. 13. 12

Lastly, the present want of some desired good, dooth greatly unsettle and discontent the minde; for hope deferred, is the languishing of the soule. It is the nature of the desire, still to put forth it selfe; untill it receiue well-pleasing satisfaction, through fruition of some desired good.

Now were the desire directed by iudgement, and bounded within the limits of Christian moderation, it were easie to satisfie and well to content it. But, as it is euerr ranging and roauing after euery fair-seeming shew, so it is not alwaies satisfied with sound and solid good; and while it careleslie neglecteth the true good, it remaines vnprovided of true contentment.

4. Cause re-
moued by
two means.

But godlinesse will provide for satisfaction of the desires vpon due consideration of those fore-named grounds. And, whereas good things desired, are either earthly, or heauenly; it teacheth moderation toward those, giues direction to these.

1. It teacheth to moderate the desire of earthly things; to accustome himselfe to live of a little: and to be content: and as for superfluitie, not to affect it, in heaping together these earthly things; as vnwoorthy for themselves to bee desired or loued: the inordinate desire vwhereof, either depriveth of possession of them, or dispossesseth of contentment in them.

So that he that desireth them more then hee should, dooth either lose them sooner then he would, or not finde that contentment in them which hee expecteth; while he makes a God of them, and God an Idol.

And therefore this; Godlinesse teacheth moderation in care for them (which followes vpon & draweth after it desire of them) by calling to minde those heauely exhortations. *In nothing be carefull, cast all your care on God, for he careth for all; and cast thy burden vpon the Lord: for he shall nourish thee. Delight thy selfe in the Lord, and he shall giue thee thine*

1. Moderation of desire of earthly things.

Phil. 4. 6.

1 Pet. 5. 7.

Psal. 55. 22

Psa. 37. 4. 5.

Exod. 16.
and 17.

1 Kin. 17
Psal. 147.9
Luk. 12.24

2 Direction
of the desire
to heavenly
things.
Colo. 3.2.3.
Phil. 3.7.8.

*Affatim Di-
ueses, qui cū
Christo pau-
per est. Hie-
ron. Epist. ad
Heliod. de vi-
ta solitaria.*

Vse.

thine hearts desire &c. And applying
to the hart such experiments of Gods
gracious supply of great necessities of
his Church in the wilderness, *Elijah*
in the dearth and droughe, 186. That
G O D that feedes the very Ravens,
can cause the Ravens to feede the
godly.

2. Godlines provides for satisfac-
tion of the desires by directing them
to things above, laid vp in Christ Iesus,
the godly mans guine, and sufficiently
able to giue contentment. For hee
is abundantly rich, that is
poore with Christ, a replenished trea-
sury of grace & glory: beyond whom
a godly mans desire can neuer extend
or enlarge it selfe: but must needs
contentedly rest in him, as in the vi-
termost period of all desired, and al-
sufficient good.

Now, to draw to an end of this
branch of my discourse, which in-
treateth of *Contentment*, the attendants
of *Godlinesse*. If this be true indeed, as
it is most true, that *Godlinesse* is attend-
ed

ded of true Contentment: What then is the cause of so many mens mislike of their owne estates; of such private murmurs, such publique clamors, and common complaints, which fill the eares both of God and men, especially of those, who haue sufficient to doe iustice to others, and to pay their debts: to refresh themselves, and to maintaine their families; to fit them for Gods seruice in their lawful callings?

Surely, the want of contentment, argueth the want of godlinesse: and men therefore complaine of their owne estate as vnpleasing and comfortlesse, because they haue not obtained the true-contenting gaine of piety and godlinesse.

1. Some, through ungodlinesse, haue plunged themselves into comfortlesse and heart-breaking miseries: and for want of godlinesse, can finde no meanes of remedie and reliefe. 2. Others haue great wealth, but little contentment; because they haue

Why so many men liue discontent.

Discontentment groweth through want of godlinesse, and how.

haue much goods, but little goodnesse: great returne of earthly riches, but little increase of heavenly graces: great store of pelfe, but little pietie. For certaine it is, that according to the measure of godlinesse, is the measure of godly contentment. Little godlinesse, little contentment: no godlinesse, no true contentment: great godlinesse, great contentment.

Many complaine as well when they haue, as when they want; because they want it, while they haue it, as wanting godlinesse which teacheth, 1. How to esteeme it. 2. How to enjoy it. 3. How to bestow it. Yea, the more they haue, the lesse they are satisfied: because, the further they are from godlinesse, the further from contentment.

They greedily gape for more gain without, because they want due measure of godlinesse within. For were they well-stored of godlinesse inwardly, they would not feelee such vntwisting of riches outwardly.

In the heart of euery godly man, which is *Deo plenam* filled with (the grace of) G O D, there is little roome left, for these fraile and earthly things, but it is *contented* with a smaller portion of them.

The godly man can finde content in pouertie: the vngodly findes discontent in plentie. The godlie man findes content in disgrace: the vngodly, discontent in honor. The godly, content in paine: the vngodly, discontent in pleasure. And to omit the vngodly man (who neuer enioyes any true, any sound, any durable contentment) the godly man findes plentie in pouertie; honor in disgrace; pleasure in paine; health in sicknesse; solace in sadnesse; life in death; and hope of future felicitie, in sense of present misery.

Godlinesse made S. Paul and Silas in prison (in the *inner prison*) in the stocks, to sing for ioy: while the vngodly lewes were at liberty, either sleeping or sorrowing; or senselesse of their present

Why some men liue contented.

Act. 16.
24. 25

Obiections
answered.
2 cor. 8.9.10

2 Cor. 4.8.

Mich. 7.7

psal. 30.5.

present sinne and future misery. And the vnconuerted *taylor* was ready, for feare of their escape, to make away himselfe.

And suppose a godly man be in sorrow: yet is he sorrowfull, as alway reioycing: as chastened, yet not killed: as dying, yet behold he liueth: as hauing nothing, yet possesseth all things. Be hee troubled on euery side, yet is he not distressed: perplexed, yet not in despaire: persecuted, yet not forsaken: cast downe, yet not destroyed: dying for Iesus, yet receiuing life from Iesus. And though he fall, yet the Lord shall raise him vp: Though he sit in darknes, yet the Lord shall be a light vnto him. Weeping may endure for a night, but ioy commeth in the morning. And the more his former affliction increased, the more his after-ioy aboundeth. Godlinesse can mitigate and abswage the grieuousnesse of present afflictions, and make patient of change from better to worse, in the fluent vncertaintie of this outward estate: and the power of godlinesse is a soueraigne

cordi

cordiall to cheere vp the spirits, and
to make able to counteruaile all assai-
ling dangers, and sinister or crosse e-
uent. So that it is the priuiledge of a
truly godly and sound-hearted Chri-
stian to *reioyce in tribulation*, and to *tri-
umph ouer death*, and *spirituall enemies*:
so that he alone hath sufficient caule to
liue comfortably, and to applaude
himselfe in his happy condicion, when
all the world doth threaten, or is threat-
ened, misery.

Worthy were it to consider for the
commendation of godlinesse, but too
long to relate for want of time: how
safely and comfortably, This godly
contentment will cause men to walke
in the golden meane betweene those
two foule extreames, of *carelesse neg-
lect* of that which they ought to take,
and *greedy grasping* after that which
they ought not to desire.

1. A godly man dare neither liue out
of a calling, nor neglect his dutie in a
gainfull course; because he is godly.
2. Neither can he be greedy of gaine,
and

Rom. 5. 3.
Rom. 8. 31
32. &c.
1 Cor. 15.
55. 56. 57.

Godly con-
tentment
giueth good
direction in
the life of
man.

and rent himselfe with distractiue
care, or vse vnseemely meanes to rake
to himselfe that which is not his; be-
cause hee is content with his owne.
His constant endeaour is, not to de-
cline either to the right hand or to the
left: but to bound himselfe within the
limits of Christian prudence, and re-
ligious moderation.

He accounts him rich, not who a-
bounds in his wealth, but who is god-
ly in his desires: not who hath his pos-
sessions enlarged, but who hath his
affections moderated. And if the gree-
dy appetite be not satisfied, hee ac-
counts the treasures of *Diuers* ex-
treame pouertie: and the penurie of
Saint Paul sufficient plentie: and ma-
uailes not that a godly *Swaine* can finde
more content in his beggers cottages
then an vngodly *Emperour* in his
princely Palace. In a word: hee can
learne of godlinesse with godly *S. Paul*
in whatsoeuer estate he is, therewith
be content, he knowes how to be abused,
how to abound: to be full, and to be hungry.

Phil. 4. 11

gry, to abound and to suffer neede. Hee
can doe all things through Christ vvhoe
strengtheneth him: and through the
power of godlinesse, which workes con-
tentment in him.

The holy Teacher of wisdom
tels him, that, *Better is a little with the
feare of the Lord, then great treasure and
trouble therewith.* That, *A little which
the righteous man hath, is better then the
riches of many wicked.* Not because
that lesse which hee hath is better: but
because he which hath that lesse, is bet-
ter. And as a godly man findes his ho-
linesse increased; so he esteemes his e-
state bettered: and when hee knowes
himselfe perfectly holy; then shall hee
find himselfe perfectly happy. And then,
and not before, shall he obtaine the full
fruition of heauenly felicitie, when hee
hath bid farewell to all earthly store, &
outward plenty. As his godlinesse is a
well-spring of his contentment: so is
his holinesse a fore-runner of his hap-
pinesse. *Oh let vs be godly, that we
may be content: and holy, that wee*

Pro. 15. 16

Psal. 37. 16

Conclusion.

F

may

may be happy. For true *pietie* brings well-pleasing sufficiency: and perfect *holinesse*, eternall *blessednes*. And thus much of *Contentment*; the attendant of *Godlinesse*.

The 3. generall point.
Of the great
gaine of
godliness.

Time and desire, now hasten vs forward vnto the attribute of godlinesse attended of contentment: and that is *Gain*. *Godlinesse* with *Contentment* is *gain*, and this *gain* is not small, but *Great*. *Godlinesse* with contentment is *great gain*. VVhere vnder the borrowed termes of *gain*, and aduantage in *trading*, and *traffique* in the course of this world, the worth and excellencie of *godlinesse* is magnified and extolled.

Verse 5.

Returne and increase in worldlie profits is esteemed *gain*: and so is; but not such *gain* as the profane Apostles did fondly suppose: although the holy doctrine of godlinesse, and the precious name of *pietie* should be basely prostituted to seru this earthly commoditie: as though religion were to be a bawde to con-

rousnesse

tousnesse, or an art in policie inuent-
 ed to compasse this worldly profit.
 No, no: but yet the truth is; That
 First, *True godlinesse is true gaine*: Se-
 condly, *Yea great gaine*: 3. *Yea, the*
great gaine, or greatest gaine of all.
 And heere are three poynts, and as
 it were three precious pearles, found
 out by our holy Apostle, in turning
 over the dung-hill of those profane
 Apostles, who abused Religion to
 filthy lucre. And these are three links
 in a chaine of gold, one inlinked
 within another, vvhich how-so-euer
 they may be distinctly conceiued, yet
 can they not well be separately hand-
 led.

For, vvhen I affirme that *godlinesse*
is gaine, I intimate wicthall, that it is
great gaine. And when I auouch, that
godlinesse is great gaine, I further insi-
 nuuate, that it is the *greatest gaine of all*.
 In one word then, Godliness is true
 gaine, inualluable, and incompara-
 ble: or more distinctly thus, 1. *True*
godlinesse is true gaine. 2. *True godli-*

1. Godli-
nesse is true
gaine.

* ἡ ἀφελ-
ειχ κέρ-
δος ἐστὶν τοῦ
χρῆματος λα-
βεῖν. Naz.
Vera diui-
tia non opes
sunt, sed vir-
tutes. Bern.

* Bona.

nesse is great gaine. 3. True godlinesse is the greatest gaine of all: and of these in order.

True godlinesse is true gaine. Godlinesse, as it is a diuine habite of grace, wrought in the heart of man, is of esteem in it selfe, though not esteemed: commendable in it selfe, though not commended: a pearle of price, a treasure very rich. * It is profit indeede to get gaine vnto the soule. * Vertue, not wealth, is true riches.

So gracious is vertue in the eye of the worst, that it can extort from the vilest man an approbation of it true goodness.

The Heathen, vwise in their three orders of their * goods. (1. Of body: as health, strength, beautie. 2. Of Fortune (as they termed them) as riches, lands, treasures. 3. Of the minde: as knowledge of arts and tongues, wisdom, vertue) placed Vertue in their highest ranke of all; Wealth in the lowest. This scarce deserving the name of good; as vnable

to make the owner good. That, of large extent, and most diuine; as able of it selfe to make man happy. If they so highly esteemed of the shadow of vertue, little better, indeed, then shining vice; where shall vve place the substance, or vertue it selfe, truly and indeede diuine and heavenly? which whosoever hath gotten, & surely enioyeth, oh happy he truly and blessed! The wiseman thus speaketh, inspired by Gods spirit: *Blessed is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better then the merchandise of siluer: and the gain thereof then fine gold.*

PROV. 3. 13

No summe of siluer, no masse of gold, is so true a gain, as vertue and godlinesse. Gold and siluer vvhats are they? Their matter is mud, of the basest element. Their greatest estimation from the folle of the vainest men. Yet if this mire and muddie (condensated by the heare of the Sun, and influence of the heauens; puri-

fied by the heate of the fire, instamped with the image and inscription of the King, attained and purchased by labour and industrie) be accounted truly *gaine*, and a blessing of GOD, as indeede it is; what then shall wee say of this *true pearle* of *pietie*; vvhich is not digged out of any earthly Mine, but fetched downe from the highest heauens: not of mire and mudde, but of diuine of-spring: not generated by the heat of this visible Sunne, or inferiour cause, but through diuine influence of Gods eternall Spirit: not drossie and impure, but cleane, and sincere: not bearing the stampe, and inscription of mortall man, but the image and similitude of the immortall GOD? The hauing whereof will not onely enrich him, but transforme him into the glorious similitude of the inuisible King of Heauen: whose image, instamped in mans heart by creation, consisted in conformitie vvhich him in diuine graces and vertues, which

which are so many parts and parcells of the habite of godlinesse? Surely, wee can say no lesse of godlinesse, but that it deserues the name and title of true gaine.

As Godlinesse is true (and as I might haue said Great) gaine as it is (in it selfe) a diuine habite of grace, in it selfe considered: so is it great gaine indeede, as it intitleth and interesteth into further aduantage, in that it hath the promises of the life that now is, and of that which is to come.

1 Tim. 4. 8. Of life naturall, and life spirituall.

The first and chiefest part and parcell of that rich returne, which godlinesse by Gods promise is interesteth in, is that heavenly reuente of rich holinesse and happinesse which belong to a life spirituall, both this of grace, and that other of glorie.

And heere wee must knowe, that this promise is made, and made good in Christ, from vvhom as our Head, wee deriue our Godlinesse, and in whom

2. Godlinesse is great gaine: and how.

1. The spirituall reuente of godlinesse.

whom wee finde all our treasures of goodnesse.

2 Cor. 8.9

Christ our Treasure emptied (as it were) himselfe, to replenish vs: became poore to make vs rich. Poore in outward estate, to make vs rich in our inward condition: poore in our nature, that wee might be rich in his grace: poore temporally, to make vs rich eternally.

1 Cor. 1.30

2 Cor. 5.21

Heb. 9.14.

and 10.14

Esa. 53.5.6

1 Pet. 2.24.

Colo. 2.2.

2 Cor. 5.18

19

Eph. 2.13

Heb. 10.20.

22.

Rom. 5.1

Rom. 15.13

Rom. 14.17

1 Ioh. 1.4.

Rom. 5.2.

Ephe. 1.5.

Apoc. 1.6.

In Christ wee gaine sufficient treasures of *righteousnesse*, to discharge our debt of disobedience. The all-sufficient sacrifice of his *death*, to ransom vs from the death of sinne. The treasures of *wisdom*e and *holinesse*, to remooue our follie and deformities. Wee gaine *reconciliation* with GOD, in sted of *enmitie*; *accesse* to God, in sted of *alienation* from God; *Peace* of conscience, in sted of *terrors*; *joy* in the *holy Ghost*, in sted of *sorrow* in our soule; *comfortable hope* in sted of *dreadful despaire*. In Christ we gaine priuiledge of *Sonne-ship*, and spiri-
tuali adoption, title to a *crowne*, and
fellow-

fellowshippe in a Kingdome. Blessed communion with God our Father, the Sonne (himselfe) our Redeemer, and the holy Spirit our blessed guide, and strong supporter, sweet comforter, & perfect sanctifier.

1 Ioh. 1. 3.

In Christ we gaine the prayers of the Saints, yet living with vs: the loue of the Saints, glorified before vs: the Ministry of Angels, working for vs: grace in earth, and glory in heaven. In Christ, our gaine is such, as that wee shall haue all losses recompenced; all wants supplied; all curses remooued; all crosses sanctified; all graces increased; all hopes confirmed; all promises accomplished; all blessednes procured; Satan conquered, death destroyed, the graue sweetened, corruption abolished, sanctification perfected, heaven opened for our happy entrance. Lift up your heads, oh yee heauenlie gates, and be yee lifted up yee everlasting doores, that the King of glory may bring vs in. Now, when Heaven shall be our gaine, what can bee our losse?

Heb. 1. 14.

Ose. 13. 14.

1 Cor. 15.

54. 55.

Psal. 24. 7.

Vnlesse

Vnlesse wee lose our teares, wiped from our eyes? Vnlesse we lose our sorrowes, expelled from our hearts? Vnlesse wee lose our dangers, remooued from our persons? Vnlesse wee lose our infirmities, our deformities, our transitory estate, our temporall condition (which we account for precious) to change them for permanent and eternall happines? And what is, or rather, is not the gaine of godliness, when it hath brought man to happines? That, indeed, which no mortall eye hath ever seene, no eare heard, no tongue vttered, no heart conceived.

Esa. 64. 4.
1 Cor. 2. 9.

What hand can measure the bounds of infinitie? What minde can number the yeeres of eternitie? What hand, what minde, can measure, can number, the vnmeasurable measure, & innumerable number of the wealth and treasures of pietie and godliness?

Oh that I had the tongues of the glorious Angels, in some sort, for
your

your sakes to utter ! Oh, rather, that you had the hearts of the glorified Saints, in some little small measure to conceiue, of some part and parcell of this spirituall gaine of godlines !

But this glorious Sunne doth so daze my weake eyes, this bottomlesse depth dooth so ouerwhelme my shallow heart, and the surpassing greatness of these rich treasures, dooth so euery way overcharge me, that I must needs stand silent, amazed, and astonished, at the serious consideration of the exceeding abundant excellencie of these reuenues of godliness.

As those who finde their tender eye-sight dazeled, by gazing directly vpon the body of the Sunne, doe learne to behold it in some oblique reflexion (as wee obserue the eclipse in a basen of vvater) euen so let vs (perceiuing the eye of our minde now dimmed and dazeled with the exceeding brightnesse of the gaine of godlinesse, in the chiefest glory thereof) looke vpon it more indirectlie in the

2. The temporall returne of godlinesse.

1 Tim. 4. 8

Mat. 6. 33.

Heb. 1. 2.

Mat. 19. 21

Rom. 8. 17

the secondary reflexions or vantage
 blessings, which (as you may remem-
 ber) were entailed on godlinesse by
 the gracious promise of God. *Godlinesse hath the promise of the life that now is.* Whatsoever true gain can be found in this life, it is annexed to godlinesse, as an *auctarie* or *appendant*; and is as an *ouerplus* or *ouer-measure* cast vnto him, who shall first haue sought the *kingdome of God and his righteousness*; conueighed by Christ the *heire of all*, vnto him that is truly godly, or truly beleeuing.

A godly man hath *two treasuries*, without him of gainefull reuenues. *Heauen aboue*, a replenished treasury of blessings spirituall: and *Earth belowe*, a well-furnished store-house of benefites temporall. As those aboue are bestowed onely vpon a godly man: so these belowe are by most iust title to descend to him, who is *fellow heire with Christ*, the heire of all things.

Strangers may haue some portion of them, but the right of inheritance belongs

belongs to the lonnes of God. Riches
and honour, delights and pleasures, life
and length of daies, feede and posteri-
tie, are entailed to such as are truly be-
lieuing, and feare the Lord.

And howsoeuer the vngodly man
may lay some claime vnto them, and
that by some kind of right from God;
(as a preseruer of nature, a sustainer
of his creature, a maintainer of cal-
lings, a rewarder of industry, as a God
of mercy alluring by benefits, and a
God of iustice, to make men, refusing
his mercy, excuselesse.) And howsoe-
uer no man can despoile him of them,
without *great sinne*, yet can he not en-
ioy them with any *great* comfort; as
wanting the *best* title, through the
want of *Christ*. Now then, if any man
bee possessed with an ouerweening
conceit, of the exceeding woorth of
worldly gaine: bee it knowne vnto
him, that whatsoeuer it is, rightly to
waigh it, and properly to speake of
it, it is all, and onely entailed to god-
linelesse. The *best* title being lost in *A-*
dam,

Pro. 2. 16. 17
and 8. 18.
Deu. 28.
Pla. 112. 2. 3

How a god
lesse man
may lay
claime to
temporall
blessings.

1 Tim. 4. 8
Leuit. 26.
Deut. 28.

dam, restored by Christ; for godlinesse hath the promises both of this life present, and of that which is to come: vngodlinesse, the threats, and curses of them both.

Yet if any bee so retchlesly peeuish and peruerse, that hee will still contend, that the gaine of the world belongs *aswell* to the vngodly, as godly, as *de facto*, so *de iure*: To leaue the deciding of that controuersie, as a fit *Nisi prius* for the great Iudge of all, at the generall Assises; Be it granted vnto him, that his claime is as good: yet his gaine is still lesse then the godly mans is; for howsoeuer the gaine of the world be granted to bee great, yet *gaine of godlinesse is of all the greatest* gaine. And in this I am to spende the last part of my discourse.

3. Godlinesse is the greatest gaine of all.

That the *gaine of Godlinesse should be of all the greatest* gaine, it is holden a Paradox and a strange assertion, among many in the world. The godlesse worldling, take him in his humour,

mour,

mour, would be loath to be thought so foolish, as to exchange his gain with a godly mans. His eyes are so blinded, and his heart so possessed with the supposed worth and excellencie of this earthly gain; that he hath neither eyes to see, nor heart to esteeme the price of the heauenlie. Yea, the euer-thirsting desire, and restless endeauour, after that gain of the vworld, and the carelesse neglect and retchlesse contempt of this of *Godlinesse*, vvhich is seene in the most, dooth plainelie demonstrate, that, of all, the fewest doe account of *godlinesse*, as of all the best, and *greatest* gain.

Let vs now enter into a comparative discourse betweene that *temporall* gain of the *vworld* (which a godlesse worldling may haue in common with the godly) and the *spirituall* gain of *godlinesse* (which a godly man doth alone possess, besides his part and portion in that other:) and it shall soone appeare (I hope to our profit) that

A comparison between the gain of the world, and the gain of godliness.

1 General:
and that in
2 Profits of
the world-
ling.

Eccles. 2.

2 Chr. 1. 15.

Profits of
the godly
man.

Prou. 3.

Iob 28

that the gaine of godlinesse is farre the greater gaine.

1. A *worldlings* gaine may be great indeed, shall wee (to helpe him) suppose him possessed of pleasant gardens, fruitfull orchards, fieldes and vineyards, faire palaces, and large prouinces: shall wee suppose him enriched with wealth at will, in store and abundance of gold, as siluer; of siluer, as *stones*; of pearles, as pibbles in the streets: yet were the gaine of godlinesse greater then this: and a godly man farre richer then hee. For Christ the *Lord* of all, is his *Lord-treasurer*, and the infinite fulnesse of his all-sufficient deity the store that's laid vp in the godly mans treasure; some Iewels (which Christ dooth heere bestow) are these; *Wisdom*e, which is better then fine gold, more precious then the Rubies; faith which is precious; loue of God; hope of glory; pietie, righteousness, holinesse, all heavenly vertues & diuine graces, treasures inualluable, of incomparable vworth. And what were

were those worldly goods in the iudgement of the wisest among the heathen? surely but indifferent. Neither good nor evil. Or good, not so much in their owne nature, as in the iudgement of men. Others accounted them, usefull to some good end. Or let them be good, as indeed they are, the good blessings of God: yet are they good things, but of the lowest ranke of good.

The covetous worldling, may esteeme wealth the most honourable good; and silver to him may bee blood and soule: and when he hath lost his goods, hee may hang himselfe, as having lost already his life, laid up in his goods. Let all be trifles compared vwith his gold. Yea let him say to the wedge of gold, thou art my hope, and esteeme silver & gold his most profitable goods. Yet what of all this? is hee therefore rich? The godly hath wealth which is God indeed, for Christ is his gain; and God is his portion. It is not good simply to be wealthy; but to be wealthy in good things; especially in GOD,

G

who

ἀδιδάφοροι
Peripater.

ὁ δὲ Τετταχ.
Platonic.

ἡ γοῦν
μυρία.

Zeno.

χρήματα
τελικά,

καὶ ἄλλου
χάριτι.

Aristot. Eth.

Bona mini-
ma. Aug. re-
tract. l. 1. c. 9.

τιμωτά-
των. Euri.

Iob 31. 24.

χρησίστος
θεός.

Menan.

Phil. 1. 21.

and 3. 7.

Icic. 10. 16

2. The honour of the worldling.

Amor et delicia generis humani.

Bonus Deus Constantium Imperatorem tantum terrenis implens muneribus, quanta optare nullus audeat. Aug. de Civit. Dei. l. 5 cap. 25.

who is goodnesse it selfe.

2 Let the worldlings wealth be graced vvith honour, backed vvith Empire, and authoritie royall. Let him sit on the throne, weate the crowne, sway the scepter, prescribe lawes, command, forbidde, reward, punish. Let him be able to helpe his friends, to hurt his foss, to aduance his favorites, to debase his opposites. Let him be royally attended, highly honoured, lowely saluted; as victorious, wise, prudent, politique. Let him be heartily loued, and loyally embraced, as the pillar of the weale publique, Father of his Countrey, patterne of antiquitie, loue and darling of whole mankinde, with Titus *Vespasian*. Let him be esteemed the light of the eyes, ioy of the heart, breath of the nostrils of many millions of subiects. And to conclude Let him be so fully replenished with such earthly good things, as no mortall man durst vvish so great, (as *Augustine* speaks of *Constantine the Great*.)

if in all this prosperitie he be but a
meere worldling; the godlie mans
gainc is greater then his; shall hee
bee likewise invested with his expec-
ted soueraigntie: For hee shall bee
adorned with the glorious robes of
the righteousness of Christ; victo-
riously triumph ouer the world, flesh,
sinne, and Sathan: prescribe lawes
to inordinate affections; be crowned
a King in heauen; attended of the
Angels; honoured of all creatures;
lie in neereſt communion with God
himselfe; enjoy his glorious presence,
and partake with him in an eternall
Kingdome.

3 Lastly, let the worldlings wealth
bee not onely adorned with honour,
but sweetned with pleasures. Let
him enjoy the sweet comforts of
health of body, tranquillity of minde,
richfull, faire, and fruitfull wife, co-
wardly and obedient sonnes and
daughters, trustie seruants, good
neighbours, kinde acquaintance, a-
ble and stable friends. Let him en-

The honor
of the godly

Apoc. 1. 6.

Luk. 12. 32
Mat. 25. 34

3. Pleasures
of the
worldling.

Eccle. 2. 10

Pleasures of
the godly.1000000
1000000

2. 1000000

2. 1000000
2. 10000002. A special
comparison
of the gain
of the world
ling, & god-
lie man.

ioy, dainty meates, sweet sounding
musickes, and all the delights of the
senses of men. Yet is the godly mans
estate farre better then this: for hee
doth most comfortably enioy the
sweetest delights and comforts of the
soule: due submission of bodie to
soule, of soule to GOD in peace of
conscience, ioy in the holie Ghost,
comfort in affliction, strength in
temptation, life in death, and never-
fading delights, & rivers of pleasures,
the ioy and solace of a Sonne of God,
of a Spouse of Christ, of an inhabi-
tant of heauen, and of an enioyer of
God, in fulnesse of ioy, and vncange-
able glory. *Howebeit* if you will
1000000 *Oh* consider (I beseech you, be-
lieued in the Lord) consider and weigh
these things a while: the matter is wor-
thy your deepest meditation. Consi-
der (I say) and you shall assuredly find
that the greatest gain of the world-
ling is very small: the smallest of the
godly is very great. This of world-
ly wealth is but a shadow, and a
vanity.

you

50

The

1. The greatest *gaine* the *worldling* can enjoy, is but *outward and superficial* all, serving onely for the vie of humane and corporall life, which consisteth in conjunction of soule and body, united alone by the bond of nature: but the gaine of the godly is *inward and substantiall*, of vse to a life divine and spirituall, which consisteth in conjunction of the whole person, both soule and bodie with **G O D**, and that by a bond of the Spirit of **G O D**.

That, frees but from some outward euill: as pouertie, the least of euills; which one rich and ready friend may easilie remedie. From disgrace, which may sometimes prooue glorious: as, for such cause, or with such persons, as where disgrace is honour. From outward paine, which may worke vs pleasure, and prepare for greater ioy and solace. But this frees eth from the greatest euills: from spirituall beggery, ignominy, miserie; and makes rich within, glorious, and

1. The worldlings gain is but outward & superficial.

The godly mans inward & substantiall.

ed T. 1.
agribhow
tenning
bnebler
ent conu
... 1

vvell appayed. And vvhat were it to haue a purple coate, and a pollured conscience? a gay gowne, and a sicke heart? a bedde of gold, and a diseased minde? a full chest, and an emptie soule? a faire face, and foule affections? to glister in iewels, and to be filthy in manners? to bee in grace with men, and disgrace with God? One *dramme* of that true inward gain is farre more woorth then a *thousand* worlds.

2. The worldlings gain is mutable and vncertain.

1 Ioh. 2. 17

Prou. 23. 5.

The worldlings gaine is mutable and vncertaine; and soone, GOD knowes, is changed for a losse: it is constant in nothing, but in *Mutabilitie*, the inseparable propertie of all earthly vanities. Now a man is rich, presently poore: now in honour, anon in disgrace: now in pleasure, even now in paine. *Riches take their wings and flie away*: honour vvith euery crosse blast is blowne away: and pleasures melt in the taste, as dewe before the morning sunne.

How soone are our feastes turned into

into fasts, and our sweetest songs
into mournfull lamentations! *They*
that did feede delicately, are desolate in
the streetes, and they that were brought
up in scarlet, embrace the dunghill. How
soone faire-shining Fortunes fall and
faile!

Lamen. 3.5.

Renowned *Xerxes*, the same of anti-
quitie, passed ouer into Greece, in pas-
sing state & pride, but returned home
in great baseness and feare. As hee
went, hee couered the Seas, with his
gallant shippes: but as hee came, was
scarce provided of a meane fishers
boat. Hee went guarded with an Ar-
mie so huge and mightie, that it emp-
ried deepe riuers, did eate vp large
countrie, and was a burden to the
very earth: but he returned not atten-
ded of a waiting boy. And hee who of
late was the terrour of the world a-
broad, was presently in cōtempt with
the meanest of his house at home.

ὡς εὐκό-
λας πίπ-
τεσι λαμ-
πραὶ τύ-
χαι. Poet.
In 7th lib. 2.

Would you see an admirable spec-
tacle of humane mutability? Cast
your eyes vpon *Bajazet*, the terrible
Turke,

Munster.
chronol. de
Threis. lib. 4.
cap. 64.

Turke, and cruell scourge of Greece. How soone was hee subdued by *Tamerlane* the *Tartar*, ledde about on a scaffold, as a beast, in a chaine of gold, and carried with him abroad, in all his expeditions, as a foote-stoole to tread on, when he mounted on horse-back, and as a dogge to pick crummes from vnder his table?

And what became of the estate of this cruell Conquerour, who in deuillish pride disdaining the name of man, would be stiled, *The vvorath of GOD*; the *vastitie* and *calamitie* of the *vworld*? Hee left his kingdome stuffed with wealth and treasures, to be dissipated and extinguished by his disagreeing sonnes.

Iudg. i. 6. 7

Reade the Historie of *Adonibezek*; vvhoe hauing in his pride and crueltie caused seauentie *Kings*, hauing their *thumbes* and *great toes* cutte off, to be glad like whelps to gather crummes from vnder his table: hee was requited of God, and brought to like misery, and experienced the mutabilitie of

all

all earthly states.

What should I mention the known Historie of *Cræsus*, who in the toppe of his prosperitie, would needes haue *Solon* to pronounce him happy; but anon ouer-topt by *Cyrus*, and set on a pile of wood to be burnt, (finding his suddaine change from supposed happinesse to certaine calamitie) cryed out in grieffe and sorrow of heart, *Oh Solon, Solon, Solon!* The cause of this out-cry vwhen *Cyrus* vnderstood, hee gaue him his life, and intreated him kindly, fearing the like misery to befall him selfe, as knowing the instability of humane affaires, and calamitie vwhere-vnto all men are subiect, as the Historian dooth well obserue. Of all the daies of this mortall life, the latter findes him not as the former left him.

No maruell though *Tiberius* the Emperor refused the stile of *Pater Patria*, *Father of his Countrey*, on this ground of vncertaintie of all these earthly things, saying; *All mortall mens eſtates*

*Herodo. Clio
ſine lib. 1.*

ὡς ὁλὲν
εἶη τῶν ἐν
ἀθρῶποι-
σιν ἀσφα-
λέας ἔχον.
Herod. ibid.

Cuncta mortalium incerta, quantoque plus adeptus foret, tanto se magis in lubrico delictans. Tacitus annal. lib. 1. De ciui. Dei. lib. 1. cap. 1. Elay 18.4.

The godly mans chief gain, is immutable and certaine, Heb. 12. 28 Rom. 11. 29 Beza in Loc. Nec prodi nec perdis possunt. Aug. de ciu. dei lib. 1. cap. 10.

estates are uncertaine: and the more a man hath gotten, the more slippery is his condition. Let me in one word (with Saint Augustine) speake thus of them all: *Sunt omnia terrena, cacumina temporali mobilitate mutantia:* All terrene heighes doe reele with temporall mutabillitie. Heare the Lord himselfe: The glorious beantie (of all earthly excellencie) which is on the head of the fat valley, shall be as a fading flower, and as the hastie fruit before the Summer: which when hee that looketh upon it, seeth it, while it is yet in his hand he eateth it up. The best settled states growe soone vnsettled: and these adamantine kingdomes haue foundations of sand.

But the choise gaine of godlinesse is immutable and certaine, βασιλειᾶ ἀσάλευτος, a Kingdome vnshaken. The heauenly calling and speciall gifts thereof are ἀμετάκλητα, Such as wherof GOD can neuer repent himselfe, that hee gaue them, or repenting, take them backe againe. These good things can neither be betrayed, nor lost.

The

The same God that gaue them, will still maintaine them; and second his kindnesse with a supply of new grace. *This grace of God hath no end, knowes no stint.* Temptation may obscure the outward glosse; but cannot hurt the inward substance. Some leaues may fall, and some fruit may fade: but the seede and roote of grace shall still remaine. Some showres and clowdes are heere belowe: but about these mountaines there are no clowdes; in the highest heavens is no mutabilitie. But in that day shall the Lord of Hostes be for a crowne of glory, and for a durable diademe of neuer-fading beautie vnto the residue of his people. *Isay 28. 5.*

The worldlings gaine, though it were firme and certaine, yet is it but for a time. The longest terme is but the short life of man, and vwhat is the life of man? *short and uncertaine.* As grasse in the fiede, soone withering: as a flower in the garden, soone fading: as a bubble on the water, soone falling: as an vnconstant shadow, soone

καὶ αὐτὴ
ἡ τῶ θεοῦ
χάρις οὐκ
ἔχει τε-
λος, οὐκ
οἶδε πέ-
ρας. Chry.
in Rom. 5.

3. The
worldlings
gaine is for
a short time.

Iob 14. 1. 2
Breuis est vi-
ta, et ipsa
breuitas sem-
per incerta.
Aug. de verb.
dom. serm. 10

loone flitting : as a drowſie mans
 dreame, loone vaniſhing. A gnar, a
 ſie, ill ſmell, moiſture of dew, infe-
 red blaſt, or ſuſpence of ſhort breath,
 diſlodgeth the ſoule of body, and diſ-
 poſſeſſeth both body and ſoule of
 the world, and heere is farewell to
 all; and thus all this gaine is gone:
 Vnleſſe hee hope his name ſhall live
 in the mouthes of cōmenders; which
 gaine (if but for worldly reſpects) is
 a ſmoake of no weight; in Saint Augu-
 ſtines balance: or to purchaſe a tombe
 for his liueleſſe carcaſſe, which ſome-
 times proclaimes to the world his now
 yet-dying ambition; and whereon
 oft-times for his ill demeanure, are in-
 ſtamped the characters of long-la-
 ſting diſgrace. *Alexander the great*
 (as likewiſe *Cæſar Germanicus*) lived
 but 32 yeeres: his raigne was little
 more then onethird of that. In his
 ſhort raigne, hee was glorious, for
 ſlaughter and crueltie: and vvicthally,
 ignominious, for reueling, and drun-
 kenneſſe. The glorious raigne of *Cyrus*,
 ended

*Euseb. de vi-
 ta Constant.
 lib. 1. cap. 3.
 Tacit. An-
 nal. lib. 3.*

ended in an ignominious death; hee was conquered by a woman, and his head was cast into a vessel of bloud, vvith vile exprobration of his blondie designs. Yea, and all godlie Kings, and religious Emperours, must part vvith this part of their aduantage and gaine; and must trust to that more refined portion of their wealth, that proper gaine of godlinesse, which is ~~lasting~~ and durable; not dying vvith the body, or left belowe; but liuing vvith the soule, through indissoluble vnion; and communion vvith God in Christ, the vvellspring of life to the soule; vvith the body lies in the graue; and vvho shall raise the body to partake in glory.

When the vvorld is passed and vauished away, this gaine shall be constant, for euer remaining. That gaine is like a sudden shovvv, vvich speedily falles, & hastily is gone; this like a vvellspring or flowing fountaine, euer streaming, and streaming vnto all eternitie. Hee vvill easily conceiue that earthly gaine,

liues

vvho

Enseb. de vit.
Constant. l. 1.
cap. 3.

Thomyrin.
Satis se sanguine, quem
fisti, cuius-
que insatiabilis
semper
fisti. Iustin.
histo. lib. 1.

The godly
mans gain
is for euer.
Prou. 8. 18.

1 Ioh. 2. 17
Bona huius
vita sunt,
transcundo
transcuntia:
futura sine
fine mansura.
Aug. de ciuit.
Dei. l. 20. 3. 3

* Facile cō-
temnit omnia
qui se semper
cogitat esse
moriturum.
Hieron. ep. 2.
lib. 2.

who alwaies thinkes that once bee must needes die: & euer highly prize that heavenly wealth, which shall make him euer blessed, and neuer forsake him. For it were much, to passe from small wealth to extreame penurie; from short honour to eternall disgrace: and from momentany pleasure to euerlasting paine.

4. The worldlings gain is mixt & infected with losse.

*Ipsē mundi
qualiscun-
que status
plena anxietas
est, quam in-
cunditatis
habet: & si
quā tamē est,
præteritis in-
cunditas non
reditura, &
manet anxie-
tas non re-
luctura. Bern.
epist. 113.*

The worldlings gaine is not sound and sincere, but mingled and infected with some attendant losse; heere's no good entire, without some losse: no commoditie, without some inconueniencie. The best provided earthly estate hath more anxietie (or vexation) then sweetnesse, and the sweetnesse, if any, passeth away not to returne; the anxietie remaineth, and will not goe away. So that a worldling is most what affected, if not afflicted, with vngratefull remembrance of some euill past: or unpleasant sense of some euill present: or distractiue feare of euill to come. And man is naturally affected more with euil,

euill, then good : with paine, then pleasure. A short sicknesse more affecteth then long health : small paine swalloweth vp much pleasure : a little disgrace defaceth much honour : and a little losse of wealth sustained, doth more disquiet, then much wealth retained doth content.

Now, no worldling so happy, but feels some calamitie : none gets such gaine, but meetes with some losse : and this losse dooth make the gaine to seeme but small. But the *gaine of godlinesse* (principally after this life when the chiefe returne thereof comes in) is thoroughly *sound*, and trulie *sincere*, without mixture of losse, or concurrence of euill.

There's no vngratefull remembrance of euill past, but ioyfull triumph ouer euils escaped. There's no vnpleasant sense of euill present, but sweet and sincere delight and pleasure. There's no distrustfull feare of euill to come, but safe securitie, and interrupted tranquillity.

The godly mans gain is sound & sincere.

Apo. 22. 3. 5

The

5. The
worldlings
gaine is im-
perfect and
cannot con-
tent.

The greatest worldlings gaine
(suppose it greater then euer it can
be) onely good without positive e-
uill: yet is it imperfect, and cannot con-
tent the minde of man.

The desire of man, doth farre ex-
ceed the modell, and compasse of all
inferior objects: they are all too scant
and narrow to fill mans heart. So that
the worldling is vsually much discon-
tented with discontent, at the imper-
fection of some good attained: or
with languishing hope of some good
expected. Hee often deuours that
in hope, whereof he misleth: or if his
hap be so good, as to hit on it: yet is
his ioy farre past, before the thing be
had. Or if it be had with expected ioy,
yet is it enioyed with lesse then expec-
ted comfort; vvhile it melteth and
dissolueth in the very taste.

Hence it comes to passe, that a god-
lesse man (who hath gamed the world,
but not godlinesse, and there-withall
godly contentment) is like to a fowle
man tumbling on his couch, & finding

all repose wearinesse, tediously con-
uersing with things present, and long-
ingly desiring things to come.

Still the desire exceeds the fruiti-
on, and so the affection still wants con-
tentation. Yea, and though the pre-
sent desire be granted, yet is not the
minde herewith satisfied: for men vse
highly to account the things they
would haue; and when they haue
them, count them little worth. And
though they haue neuer so much, yet
be there any thing else which they can
not haue; the want of that more trou-
bleth them, then the fruition of all
they haue, can please them. Yet more
then this: Let a meere godlesse
worldling haue what hee can desire,
yet can hee but *suppose* that he might
haue more; that vaine and foolish *sup-
position* will much detract from his
good contentment.

What should I say more? The
heart of man is, for possibilitie of de-
siring, so unlimited; that no earthlie
thing can fully replenish it. *All may*

H

be

Anima rationalis ad imaginē Dei facta, ceteris omnibus occupari potest. repleti non potest. Bern. Ser. dedicat. Esay 28.20 and 29.8.

Animam rationalem Dei capere quicquid Deo minus est non implebit. Bern. Ser. dedicat.

The godly mans gaine is perfect, & can giue content.

Iere. 23.24

be in it, but cannot fill it. This bedde is shorter then that a man can stretch himselfe on it: this couering is narrower then that he can wrappe himselfe in it.

A godlesse worldling shall be even as when an hungry man dreameth, and behold he eateth: but he awaketh, and his soule is empty; or as when a thirstie man dreameth hee drinketh, but hee awaketh, and behold he is faint, and his soule hath appetite in it. The reason is: GOD made the reasonable soule in his own image, in some sense, capable of himselfe (as Bernard speakes of the unlimited desire of the soule) therefore, whatsoever is lesse then God, cannot fill it full.

But the gaine of godlinesse is absolutely perfect, and fit alone to giue contentment; as beeing the gaine, not of earth alone, but of heauen also: not of earth and heauen alone, but of him all who fills both earth and heauen, and heart and all; even *Christ*, with the infinitenesse of his abundant store, as farre as many hart

is capable of that which God communicates, when he shall be all in all. Then also shall the desire of the glorified soule bee wonderfully enlarged, and the desire enlarged, shall be fully contented. Where betwene temporall, and eternall good things, obserue this difference. Those (temporall) are most desired before they be obtained, and when they are enioyed, are lesse accounted of (which because they are imperfect, giue not full content:) but these (eternall) are lesse esteemed before they be attained, but as soone as they are tasted, they are more ardently loued: the more ardently loued, the more earnestly are they desired: and most of all admired, when most abundantly enioyed: and that in that blessed kingdome of heauen, where our loue shall enioy as much (if not more) as our minde can conceiue, our heart desire, our faith belieue, or hope expect.

Esay 64. 4.

And what is that gain which can giue full contentment, but this infinite

H 2 about-

6. The
worldlings
gaine expo-
seth to dan-
gers.

abundance of incorruptible good?

The worldlings gaine *exposeth* to many dangers: but godlinesse *directeth* how to escape them all. Those dangers doe meet with (if not enuiron) this worldly trader on euery side: both in *getting*, and *keeping*, and *parting* with it.

1. In get-
ting.

*Aug. de Ciu.
Des lib. 5. 12.*

Luke 4.

Such is the basenesse of this worldly gaine, that it may be gotten, not onely by Truth and Verrue, but also by Fraude and Falshood. Not onely by the bountie and blessing of God, but also by proffer and promise of the diuell, who proclaimes himselfe *owner of this world*; *with the glorie thereof*, and *bestower of them on whom hee will*.

And the fairest dealing in the course of trading, is said to bring in, most commonly, such slender return, that it is grown a prouerb among the multitude; That, *plaine dealing is a Jewell*, but *hee that useth it shall die a begger*. And many are of minde, especiallie trademen, that, *if they deale truly, they shall*

shall not be able to live. Whereupon
it followeth that many runne on in
the wide way of the world, that they
may better compass the wealth of the
world.

Achan gaines his goodly garment,
his shekels of siluer, & wedge of gold,
by *stealth*. *Balaam* would curse to ob-
taine his wages. *Ahab* and *Iezebell*
get the vineyard by *murther*. *Deme-
trius*, for his gaine-lake, doth raise an
uproare against *Paul*. *Demas*, for his
better advantage this way, forsaketh
the *Apostles*, and embraceth the pre-
sent world. And *Judas* for the price of
thirtie peeeces of siluer, betraieeth the
Lord, his Lord and Master. And to
adde one more to increate the num-
ber: That *Anti-christ* of *Rome*, the
pretended Vicar of Christ, but succel-
sor of *Judas*, in his wicked practice, &
sonne and heire of the Prince of this
world, maketh marchandize of Gods
word, of religion, of heauen, of hell, of
the soules of men, of Christ, of God, &
all; and all for the purchase of this

Iosu. 7. 21.

Num. 23.

1 Kings 21.
Acts 19.

2 Tim. 4. 10

Mat. 26. 15

1 Tim. 6. 10

gaine of the vworld. *The loue of money is the roote of all euill*: the step-mother of goodnesse: the mother of naughtinesse: the mother-citie of all iniquitie.

This thirsting desire in the godlesse worldling, that it may make way for richer returne, will expell and abandon naturall dutie out of the familie, humane ciuilitie out of the citie, religion out of the Church, respect of good lawes out of the Commonwealth, and all difference and respect of iust and yniust, good and euill. It doth perswade many to violate friendshipp, to falsifie promise, to cozen their friends, to oppresse the poore, to defraude the Orphanes, to murder the innocent, to spoyle the Temple, to betray the Countrey, blow vp the *Parliament-house*, to kill the Prince, to forswear them selues, to damne their soules, maliciously to blaspheme the G O D of Heauen: and, if it were possible, to confound both heauen and earth, and to leaue no wicked-

The Gun-
powder
treason.
Nouem. 5.
1605.

wickednesse vntempted.

Desire of golde and gaine, what dooth it not constrain to vndertake? It is an assertion as true as ancient: That, *Ouer vvhomsoeuer Conuentiones hath dominion, hee is evidently subiect to all kinde of vices.* And such is the tode-day, vvherein many a worldling dooth ride, and runne; to leape, thereby, into faire houses, large possessions, and places of account: sometimes, it may be, into the Emperours Throne, and very often into the Popes Chaire.

And what game is this? to gaine the *portage*, and to sell the *birth-right*? to gaine the garment, and to lose his faith? to gaine the silver peeces, and to betray his Lord and Master? This is gaine in the coffer, but losse in the conscience: gaine of the world, but losse of Heauen. And such is often the worldlings godlesse gaine in getting.

Secondly, as the worldlings gaine exposeth to danger in getting: so it

Gene. 24.33
Heb. 12.15

2. In keeping.

it inwrappeth in danger in keeping. It intrappeth his minde, it winnes his affection, it insnareth his heart, it bewitcheth his soule, it stealeth his loue and affection from GOD, and placeth and fixeth them vpon it selfe, and causeth him oft-times, not onely, most vniustly to defraude both himselfe and others of the vse of it, but impiously and superstitiously to honour it as a God: to place his affiance and confidence therein, and to turne base-slave to ~~Mammon~~ his Lord and his God.

The ambitious worldling is in the same case: for, albein the people serue him, yet his ambitious desire to dominere ouer others, doth most imperiously dominere ouer him. Hee adores honour and authoritie as his Prince and God: so his glory is turned into shame.

Phil. 3.

The voluptuous worldling, vvho drownes himselfe in pleasures, yeeldes himselfe captiue to his imperious Dames, turnes slave to his lust, and makes

makes his belly his God; and purchaseth to himselfe damnation in the end, and such is often the worldlings gaine in keeping.

Thirdly; the worldlings gaine exposeth him to danger in spending; vvhile it draweth from himilitie to pride; from sobrietie to riot: from moderation to excesse: from labour to voluptuousnesse: from chasticitie to vncleanenesse: from loue and practise of vertue and pietie, to liking and following of iniquitie and vice. Oh how many and great are the dangers and difficulties vvhich attend this gaine of the world in getting, and in keeping, and in spending the same!

The Church of God hath experience heereof, which, when it waxed wealthy, beganne to weke vvanton, and it was not causelesly obserued by one of the Auncient; That, Religion brought forth wealth, and the daughter deuoured the mother. Many in the Church of GOD God know-

Phil. 3. 19

3. In spending.

Cum ipse opibus lasciuire cepit Ecclesia. Platina in Bened. II II. Religio operis diuitias, & filia deuorauit matrem. Aug.

knoweth) who haue stood in aduer-
litie; haue fallen in prosperitie; haue
increased in goodnes while the world
frowned, but decreased in grace
when the world fawned. The world
by fawning deceiveth, and by embrac-
ing killeth: and blessed is hee that
hath both worldly wealth and hea-
venly wisdom.

And so euery way dangerous is
this gaine of the vworld, while it in-
flameth with desire of getting: op-
presseth with care of keeping: cor-
rupteth with voluptuousnes in spen-
ding.

Who therefore can easily account
those goods, which are gotten so bad-
ly? or this wealth, which is kept so wo-
fully? or this gaine, which is spent so
hurtfully? and what great gaine is this
of the world, that brings in danger
of the losse of heaven?

There is no such danger in the
gaine of godlinesse. It is not got but
by good and godly meanes: through
the ordinances of God, and worke

The gain
of godlines
is free from
danger.
1. In getting

of Gods Spirit. No ill meanes can bee
an immediate cause of any spirituall
good: but if any euill be occasion of
any such good, it is by the skillfull
and of Gods omnipotent goodnes,
that turnes poison into potions, and
euill to good.

This gaine is not kept but in good
and godly manner, nor laid vp in a
cupkin, but put out to Gods vie. It
is not bestowed, but to good and
godly purposes. And it dooth more
helpe make the owner thereof good
through getting, better through
keeping, and best of all by vsing it
well; but it dooth teach and direct
to vse the worlds gaine well, which
without this, wee could not but
use very ill: and that while it well
doth, not to place our happinesse
in it, but to further our happinesse
by wise employment of it: by ma-
king friends of this vnrighteous Mam-
mon; that wee may bee receiued into
that euerlasting habitation. And when
this gaine of godliness hath brought

2. In kee-
ping.

3. In be-
stowing.

Godliness
teacheth
how to vse
worldly
gaine well.

Luke 16.9.

vs

vs to our best condition here, it will put vs into possession of perfection elsewhere: and that not in this earth belowe; where this worldly gain is got, and ysed, and left behind vs: but in heaven above, whence this is received, where it is reserved: & where it shall be most happily enjoyed.

7. The worldlings gain can not make happy: this of godliness can.

*Aug. de tria.
De lib. 5. c. 1*

Lastly, that I may not bee infinite in this discourse, but may come to conclusion of this comparison; That gain of the world makes many miserable, none happy: this of godliness, all happy, none miserable. Those goods, such men may haue as are not good, and therefore not happy. These, none but such as are good, and therefore not miserable. That worldly wealth makes neither vs nor our children happy: for either while we liue, we lose it: or when we die, we leaue it, to whom we knowe not, or to whom we would not. But this is such as neither leaues vs, nor we lose it: but remaineth euer with vs, euer to enrich vs.

And

And whereas happinelle is not enjoyed but in fruition of God, who is the onely felicitie of the soule of man; This gaine of godlinesse vnireth vs to God, and worketh our blessednesse, while the Lord is our God. And that not onely in this covenant of grace: but specially in that communion of glory, with God in Christ; which is the fulnesse and vp-shot of all felicitie, where God filleth all in all: and where we shall be filled with all fulnesse of God.

Pr2.144.15

Eph.1.23

Ephc.3.19

Now, to apply all this vnto our selues; The Merchants of whō I speak, are (among the rest) you (Right Honorable and beloued) vnto whō I speake. The gain at which I would aduile you to aime, is the purchase of Godlinesse, That true, that great, that all-sufficient gaine. Your talents and meanes of purchase, are your abilities of bodie, minde, estate, ioyned with the holy and diuine ordinances of God: Your trafique & trading is your manner of cariage, in your purposes, desires, delights

lights, studies and endeauiours both
of heart and life. The Mart-day is at
hand, the day of grace is come, the
Sunne is vpy, the Gospel is preached.
These precious wares of godlinesse
are readily exposed to the open view
of all willing beholders. All wise and prouident Merchants,
all prudent Professours, are busie at
their worke, and redeeme fore-flowe-
red time, by double diligence in their
painefull endeauiour. The owner of
all this wealth doth call vnto you, by
the ministry of his seruants, in the
preaching of his word, saying. What
lacke you? what buy you? Come
see: buy: gaine: be happy, be ble-
sed: Come, purchase the *hidden trea-
sure*, this *goodly pearle*. The prizelesse
wealth: this well-contenting gaine of
pietie and Godlinesse. Come now
while the day lasteth, God knoweth
how soone our sunne may set. Come
all, young, old, rich, poore, learned,
vnlearned, meane, great. None is
too good, too great, too meane, too
miserable.

Math. 13.
44. 76. 45

miserable, to trade in this merchan-
dise. when he should have been a King.

Let the King himselfe account it
the crowne of his glory, to bee first
of this company, as it is his deserved
honour to bee chiefe of all the rest.
And let him more feelingly reioyce,
with good *Theodosius* to bee a mem-
ber of the Church, then a Monarch
in the world: to bee truly stiled con-
stant *Defender of one true faith*, then to
be highfull Ruler of three large king-
dome. Let him make choice with
King *David*, rather to be a doore-keeper
in the House of God, then to rule & raigne
in the tabernacles of ungodlinesse. Much
more to bee keeper of both the Tables
of Gods law; a Prince and feeder of
the people of God: and by lawes and
authoritie, by learning and industrie;
in heart, by hand, a resolute *Patrone*
and bright shining patterne, of (this
chiefe ornament of an Emperour)
religion and godlinesse.

Let the *Queen* his happy yoke-
fellow, soyne heartland hand in this,
and

*Se esse mem-
brum ecclesia
magis quam
in terris reg-
nare. Aug. de
civit. Dei. l. 1.
cap. 26.*

Psal. 84. 10

*Pietas est
verus Impe-
ratoris orna-
tus. Eudogr.
hist. prefat.
ad Theodosiu
(iuniorum)
imperatorem.*

1 Kings. 10

and become a blessed helpe to promote their mutuall blessednesse. Let her make it appeare with the Queene of *Sheba*, that her chiefe end of coming from farre, was to heare this true wisdom from the mouth of her *Salomon*. Let her try him with questions, and receiue his answers; and account her selfe happy to be partner with him, in this wisdom and prosperitie of pietie and godlinesse.

Let the most hopefull *Prince*, in the morning of his state, lay the ground and foundation of his princely greatness, in the desired returne of these rich reuenues. Let him esteeme this gain of *Godlinesse* the chiefe part of his *patrimonie*, and his hopes in heauen, his happiest inheritance.

Let the Ho. Lords and *Counsellors* of state, who aduise for the weale and wel-fare of this Land, consult for the enriching of this renowned Kingdom with a blessed increase in this gain of *Godlinesse*.

Let the noble Lords and *Petres* of

the land, innoble their blood in the
blood of Christ I enrich their estates
with his treasures of grace, and place
their felicitie in the fauour of G O D.
Let goodnesse be their greatnesse, and
religion their renowne, and this gaine
of godlinesse, their desired happi-
nesse.

And you right Monourable the
Lord Maior, with other the Gouver-
neurs, and all the inhabitants of this
famous Citie, giue me leave to speake
vnto you. You trade by your call-
ings: you gaine by your trading:
and you rise by your gaine vnto ho-
nour and respect. Gods blessing be
vpon you, in your outward estates;
and blesse your trafique vwith com-
fortable increase: and giue you
your hearts desire, so your hearts be
upright. But take heede to your
shutes, I pray you, that you goe not
downe the vrinde. Leane off be-
times (I beseech you, from the Lord)
those hurtfull courses, incident to
your places, of woorthlesse profits

Math. 6. 10
11. 12.

Luk. 12. 21

Mich. 3. 9.
11.

Pro. 17. 23

Esay 1. 17.

1. 17. 23

too too much viced by too many of
 your companies. Their Corrupting
 of wares, ingrossing of commodi-
 ties, in haunting of prices, falshood
 and deceit, in buying and selling,
 vveight, measure, and the like. Let
 you finde gaine in the chest, but
 losse in the conscience: increase of
 goods, but decrease of goodnesse.
 You shall be rich in the world, but not in
 GOD. Oh, purchase pietye, and
 godlinesse, growe rich in grace, so
 shall your hearts and liues bee holie,
 your estates wealthy, and your rei-
 sons happy in the day of your great
 account. Be quiet bee thou.
 You *reuerend Iudges*, and Ministers
 of iustice, bee louers of iustice, and
 not of rewards. Suffer not your eyes
 to be blinded with bribes, and your
 hearts to bee corrupted with gifts.
 Your besomes, to make you *reuerend*
iudgements, and *perbeare what right*. Oh
 iudge you right for the *ye* heartlesse
 and *widawes*, thoughly your sentences
 and pleading should passe both with

our gaine, and gaine: so shall you
 be rich in this gaine, of godliness:
 your cause shall goe well at the great
 Assises; and you shall escape the dread-
 full sentence of the highest Iudge of
 all.

You *Almes* and bestowers of
 the renewes of the Church, con-
 secrated to their use, who serve at
 Gods Altar, no more enrich your
 selves with the price of blood: while,
 by bargain and sale, you passe them
 over into the hands of *unable and*
unconscionable men; Who through
 negligence in teaching, or bad exam-
 ple of lewde life, doe little lesse than
 murder the soules of the poore peo-
 ple of God.

Oh, make wise choice (I beseech
 you) of men of duty, for learning and
 life; fit to be Pastors of soules: so shall
 you gaine comfort to your selves; and
 good to Gods Church, through in-
 crease of godliness, and religion of
 Christians.

You *Land-lords*, and lessees of hou-
 ses,

21.2. 123

Esay 56.
 10. 11.

Esay 3.15

ses of tenements and grounds, in no wise oppress, and grinde the faces of the poore; by racking and exacting above due measure, nor tower charging with burdens too heauie to be borne.

by yall
2.1.01

Math. 20.

To O. H. deale in loue, deale in pittie, with your poore Christian breshren, that they may not (as many distressed ones doe) droope and languish with griefe and sorrow, but may ioyne with you in cheerefulness in the service of G. O. H. also shall you both growe rich in this gaine of godlinesse, and finde a beget increase in his heavenly wealth. Let the poore whose state is weake in the world, amend his condicion by this gainfull purchase of grace into his heart; that his spiriual wealth may supply his wants, and the riches of G. H. may relieve his misery. Let the poore labourer toyle all the day of his painfull life, that hee may receive the penny at the night of his death. Let no time be spent long, no trauell redi-

our

ous. This peny will bring him true felicitie, and make vp his want of that golden drosse, which worldlings do admire in this present life.

And whom should I further name? Let byting *vsurers*, become free lenders. Let blood-sucking *extortioners* become ready restorers. Let poore-murthering *oppressors* become comfortable helpers. Let pinching *misers* become bountifull benefactors. And all of vs good to our brethren, in conscience vnto God: that all may attaine this gaine of godlinesse.

Let the high Lords *Treasurers*, the *Servants* of Christ, the learned *Scribes*, and faithfull *Stewards* of God, bring out of the Scriptures, the *Treasures* of the Lord, the true *treasure* to enrich the soules of the people of GOD.

Though gold and siluer we haue none, yet such as wee haue, let vs giue: so we being poore, shall make many rich: and growe rich our selues, by enriching our brethren. While wee are liberall

Luk. 19. 8.

1 Cor. 4. 1.
Math. 13. 52

1 Cor. 4. 2.

2 Cor. 4. 7.

Act. 3. 10.
2 cor. 6. 10.

to others, God will be bountifull vnto vs, and multiply our talents vnder our hands.

Lastly, let all that professe the name of Christ, myne stock, and become partners in this happy gaine: or if the foolish and vnhappy world, will needs graspe at the shadowes of transitory gaine, and will needs growe wealthy, by falshood and forgerie, briboric and extortion, and all kinde of vniustice, and ynderhand dealing: Eating the bread of deceit, taking the wages of iniquitie, and expecting rewards with vnhappy Felix: Yet thou O man of God, O godly man, haue thou nothing to doe with that vnrighteous Mammon. But partake with other godly in the happy interest, of these substantiall, and eternall treasures.

And what if the godlesse man goe away with the gaine of the vworld? Looken not thou on his vwealth with an enuious eye, nor on his prosperitie with an vnquiet spirit. It is weakenesse

of

of spirit to be disquieted with varietie
of desire after this worlds gaine; for
thy selfe; on to choy at the fruition
thereof, in others.

Thou art Christian indeed, a greater
gainer then the world can make
thee: and a surer keeper, then than the
world can hurt thee. As for him, he
is miserable; to be pittied; not hap-
py to be enuid; thou art happy to be
enuid; and withall, so happy, as not
to be hurt by enuy. Let not the con-
ceite of his prosperitie molest thee, but
the assurance of thine owne felicitie
content thee. As thou shouldest not
reioyce at his soules losse: so shouldest
thou not bea grieved at his worlds
gain. He is a broken-stated bankrupt,
that takes up for a day, and receiues
a pennie to returne a pound: thou
art a rich beire, who liuest on thy
small pension, the time of thy mi-
noritie; thine inheritance is reser-
ued for thee entire, till thou come
to age.

And vvas, if for this spirituall
gaine,

gaine, thou bee faine to sitte downe
with some temporall losse. Better it is
to begge thy bread, then to lose thy
faith: Better to cast over boord some
parcell of thy goods, then to make
ship-wrack of thy good conscience.
Neither shall this prooue any losse at
all, but an happy exchange for thy
better advantage, of wealth, of de-
lights, and honour on earth, for ri-
ches, and pleasures, and glory in hea-
uen. And thus did those godly ones of
old *solace* themselves in their light
loſſes, with hopefull expectation of
greater gaine: *a better and more endu-
ring substance*. They esteemed with
Moses, *the rebukes of Christ greater
riches then the treasures of Egypt*: and
could not bee with-drawne, by any
worldly reward, from the societie of
that heauenly Countrey. They had re-
spect to the recompence of reward, which
was the rich returne of this gaine of
godlinesse: *a sure increase of a full
hundredth fold*, with a promised inhe-
ritance of *euerlasting life*.

*Sic magnis
sunt laqueis
lenta damna
solati. Aug.
de Ciu. Dei.
lib. 1. c. 10.
Heb. 10. 34
Heb. 11. 26
Nullo pre-
mio huius
mundi ab a-
terna illius
patria soletu-
tate seducti.
Aug. de Ciu.
Dei. l. 5. c. 11.
Heb. 11. 26*

Mat. 19. 29

Come

Come therefore now, whoeuer thou art, that bearest the name and new of a Christian: dote no longer upon these vworldly vanities. Rest not bewitched with the pleasing shew, or smell, or sound of worldly game. And if thou hast heeretofore either immoderately desired, or unlawfully obtained that copper-metall, gilt offer to beguile thee: leade off betimes that hurtfull trade. Turne thy selfe forth with vnto a better countie.

Take heede and beware (in the name of G O D) of godlesse couetousnesse, of wicked worldlinesse, of gracelesse voluptuousnesse, and profane lewdnesse; with all those open practices of crueltie, and iniustice; and secree mysteries of so many iniquities. Those sworne enemies of Religion; those cut-throates of goodnesse: those diuelish hauock-makers of the game of godlinesse; and desperate ouer-runners of thy eternall good estate.

Desire new profits, seeke for better

Math. 6. 33.

ter gaires. *First seeke the Kingdom of*
G O D, and his righteousness. First in
 time before all: first in degree above
 all other gaires. Yea; first, and last,
 and without interruption; euen in
 the middelt of chy earthly employ-
 ments: and giue all diligence heere-
 vnto. For, how soeuer the worlde
 shewes in on many, of it owne ac-
 cord: yee this gaine comes not in
 without good indeauour; without

Prou. 2. 4.

Mat. 13. 44.

G O D indeede is free and readie
 to giue it; but none that are careless
 are fit to receiue it; but must digge and
 delue, and blow and swear, if they will
 enrich themselves with these hidden
 treasures; as sheweth

VVell then; doost thou, from thy
 very heart desire thine owne true
 weale and vwell-fare: which if thou
 doe not; oh foolish man thou, and
 most miserable! but doost thou in-
 deed from thy soule desire it: then
 vs, I beseech thee, all thy vwill and
 skill, all thy industry and circumsp-
 ection, in kinely prosecution of such

holy endeauours, as God himselfe hath made the happy meanes of this most blessed gain.

Be instant in reading, hearing, meditating and conferring of the holy Word of God, be frequent in earnest invocation of the holie Name of God. Exercise thy selfe vncessantly in the duties of repentance, and new obedience. Labour for faith, for hope, for loue, and feare of God, and all other sanctifying and sauing graces, as for life it selfe, euen the life of thy soule.

Let slippe no time, no occasion, no helps of daily increase and growth in this heavenly wealth: let the word of God dwell in thee richly, through sacred and sauing knowledge. Let those blessed rich graces of Gods sanctifying Spirit bee treasured vp abundantly, in the store-house of the soule. Replenish both heart, and minde, memorie, and conscience, and euery roome, and corner of thy Soule. And when thou hast gotten about.

πλεσιως.
Colo. 3. 16

rou. 4. 23

abundantly, keepe it safely, that thou mayst both liue and die rich and wealthy, in this gaine of godlinesse: and being rich in grace maist be rich in glory.

And if thou shalt in this holy manner demean thy selfe, and through faithfull employment of thy spirituall talents, shalt giue account to thy Lord of a good increase; Then shalt thou heare with thy eare, to the ioy of thy heart: *Well done thou good & faithfull seruant, thou hast bene faithfull over a few things, I vwill make thee ruler over many things: enter thou into the ioy of thy Lord.* Thou hast bene faithfull, as a seruant; I will make thee a Ruler. Thou hast bene faithfull over a few things; I vwill make thee Ruler over many things. Thou hast been faithfull in the employment of thy masters talents: enter now into the ioy of thy Lord. And what is this ioy? surely, the blessed fruition of thy Lord and Saviour, in communion and fellowship of thy Father, and holie Spirit.

-nued.

Where

Math. 25.
21. 23.

Where thou shalt enioy, euen ioy
without sorrow: wealth without
want: honory without disgrace: plea-
sure without paine: peace without dis-
quietnes: light without darknesse:
health without sicknesse: life with-
out death: This *well-contenting giue*
of pietie and godlinesse: that eternal frui-
tion of felicity and blessednes.

Now blessed Lord God, thou God
of all grace, rich in grace, in mercy,
and bounty, to all that feare and call
vpon thee. *Wouchsafe*, we most hum-
bly beseech thee, to make all grace
to abound vnto vs all: that wee al-
waies hauing all-sufficiencie in all good
things, may abound to euery good
worke. Enrich our hearts with the
treasures of godliness: settle our affec-
tions with godly contentment: and
grant vnto vs a daily increase in this
truest and richest gaine; that we may
comfortably enioy all needfull bles-
sings in this life, and full fruition of
glory and felicitie in the life to come.
And that through the all-sufficient
merits

ficient merits of thine onely Sonne
and our alone Saviour Iesus Christ the
righteous; To whom with thee y^e O
Father, and thy blessed Spirit, one onely
wise and all-sufficient God, be ascri-
bed of vs, and of thy whole Church
all honour, glory, praise, power, do-
minion; and thanksgiving, from

this time forth for euer to

God more Amen.

Now I beseech thee, O Lord, in mercy,

call us to all that thou hast and

possidest, that we may be made

partakers of thy glory. Amen.

And thus we shall be made

partakers of thy glory. Amen.

And thus we shall be made

partakers of thy glory. Amen.

And thus we shall be made

partakers of thy glory. Amen.

And thus we shall be made

partakers of thy glory. Amen.

And thus we shall be made

partakers of thy glory. Amen.

And thus we shall be made

partakers of thy glory. Amen.

And thus we shall be made

partakers of thy glory. Amen.

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